SIVA SAHASRANÂMA STOTRA

(SANSKRIT TEXT)

WITH

AN ENGLISH TRANSLATION OF

SRÎ NÎLAKANTHA'S COMMENTARY

BY

R. ANANTAKRISHNA SASTRI

Translator of Lalitâ and Vishnu Sahasranâmas with Commentaries

V. RAMASWAMY SASTRULU & SONS

292, Netaji Subhash Chandra Bose Road

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PREFACE

The Sivasahasranama Stotra occurs in the 17th chapter of the Anusasanika Parva of the Mahabharata. This great work is rightly celebrated as the most important of all the works of Sri Vedavyasa. According to a stanza in the work itself, Vyasa, an incarnation of Sri Mahavishnu, came down to inculcate the occult truths of the Vedas in a way, that ordinary people could easily understand and realise them hence the Mahabharata is generally known as the Fifth Veda.

According to the Tantras, each Vedic deity has its Mantra, its Stotra, its Gita and its Sahasranama, and Vyasa has selected what he considered the most important of such deities to write Puranas upon. In the Mahabharata he has introduced the Stotras of some of his chosen deities, but he recites the Sahasranamas of Siva and Vishnu only, as being the most important of the whole lot as such particularly deserving that honour.

Vyasa has only one Sahasranama of Vishnu in his works, whereas he has as many as four or five Sivasahasranamas. This may be owing to there being a larger number probably of the followers of Siva, who is also worshipped in a greater number of aspects than Vishnu. This set of Sivasahasranamas now under publication occurs in the Mahabharata, while different sets of the same *namas* occur in the Padma, and Skanda Puranas, &c. But there is not the least doubt that this collection in the Anusasanika Parva of the Mahabharata is the most important of them all and highly venerated and esteemed throughout all India from Cape-Comorin to the Himalayas, especially as the chanting of it is deemed to be very efficacious. This is apparently due to the one view of Vyasa that Vishnu and Siva are the principal Vedic deities, and that as such they deserve a place in Mahabharata, which is essentially supplement to the Vedas.

There was a long-standing controversy as to whether the Sahasranamas are original works of Vyasa or mere extracts collected by him from other sources. This is once for all settled by Vyasa himself in the present work when he affirms that this set of names is simply a collection made by him from the number of names handed down to posterity by the previous sages who have achieved success in their

several lines by chanting these holy names. Each devotee in worshipping the Deity, adopts a set of names for chanting and contemplation. This has given rise to several sets of Sahasranamas, each of which is specially blessed by the Deity at the request of the first devotee who pleased Him with it. This Sivasahasranama has the rare merit of having been communicated to the Lord Sri Krishna himself by the holy Sage Upamanyu, who says that it was gradually transmitted to this world from the Regions of Brahma.

The commentary upon this work is by Sri Nilakantha. According to 'Catalogus Catalogorum' he resided at Kurpara to the West of Godavari in the Maharashtra Country. He belongs to Chaturdhara family, and is the son of Govindasuri and Phullamba. His date could approximately be fixed at 1650 A.D. He was well-versed in all branches of Sastras—exoteric and esoteric—as is evidenced by his own stanza, which when translated runs thus:—'I learnt Vedanta from Lakshmanarya, Purvamimamsa from Narayanatirtha, Tarka from Dhiresamisra, Vyakarana from Pola Gangadhara, Vedas with their supplementary parts from my paternal uncle. I got myself initiated in the worship of Dakshinamurti by myown father. I learnt Srauta from Chintamani, and I was attached to king Gopala for attaining worldly prosperities.' He was an ardent and devoted follower of the School of Sri Sankaracharya. In the introductory stanza of his commentary on the Bhagavadgita of the Mahabharata he reverences Sri Sankara and later on in his commentary on the verse (4-18) he compares his commentary with that of Sankara and characterises the former as being "a light which though sufficient to expel darkness from a cave into which it may happen to be introduced, is yet not good enough to stand comparison with the brightness of the Sun." He has not commented upon the Vishnu Sahasranama but refers the readers to the excellent commentary on the same by Sri Sankara. He seems to have been a man of vast and varied learning, a fit commentator on such a great and difficult work as the Mahabharata. According to 'Catalogus Catalogorum' the following works are attributed to him:

1. Mantra Kasikhandatika.
2. Mantra Bhagavata.
3. Mantra Ramayana and commentary.
4. Mantra Sariraka.
5. Mahabharata Bhavadipa.

6. Vedantakataka, critical remarks on Sutrabhashya of Sri Sankara and three of his commentators, Suresvara, Padmapada and Vachaspati Misra.

7. Ganesa Gita Tika composed in 1694 A. D.

8. Siva Tandava Vyakhya composed at 1681 A. D.

9. Saurapauranika Matasamarthana.

10. Avimukta Nirukta Sara. (See page six).

He cannot in any way be confounded with other Nilakanthas whose names appear in the 'Catalogus Catalogorum' in connection with almost every department of Sanskrit Literature.

The present work is the third of my series of Sahasranamas and the 10th of my main series of Mantra Sastras and I hope that at no distant date I shall be able to issue the Subrahmanya Sahasranama, as desired by many of my friends who are all interested in the publication of such works.

MYLAPORE,
1-2-1902.

R. ANANTAKRISHNA SASTRI.

SIVA SAHASRANÂMA STOTRA

WITH NILAKANTHA'S COMMENTARY

Vasudeva said: Then, O noble Yudhishthira, the Brahmarshi, (Upamanyu) concentrated his mind and with folded hands, recited the collection of names, from the very beginning.

Upamanyu said: I praise him who is renowned through all the worlds, who deserves praise, the best and the first, capable of conferring Heaven, beneficent to all beings and who is auspicious, through these names recited by Brahma and the Sages; these were extracted from the Vedas and the Vedangas, and were composed by great beings; they are true, capable of achieving all results and are extremely powerful; they were selected from the Vedas by the Sage Tandin with concentrated mind.

They were recited by the holy Sages, the Seers of Truth; they are given out in the Vedas and were brought to this Earth from the world of Brahma, through them, pregnant with meaning. I shall praise the Supreme Brahman, sung by Brahma, the ancient. *2* to 5.

Listen, thou, the foremost of the Yadu family, with deep attention; you are his devotee, pray to the Lord Sankara, the Supreme Lord. 6.

However, I shall speak to you of that ancient Brahman Numberless years are not enough for one to describe him completely, nay not even for Brahma who is endowed with all the divine qualities. Who can adequately describe, O Madhava, the attributes of Him, of whom even the very Gods know not the beginning, the middle and the end. However through the grace of that wise Being, I shall according to my limited capability, relate to you the attributes of that Great Lord, in a short and condensed form. One cannot praise the Lord without having received his permission. 7 to 10.

Only after obtaining his permission, did I praise him then. I shall, at a guess as it were, give out the names of that Great One, without beginning and end, the cause of the Universe whose source is unknown. Listen Krishna, to the names of that Being who confers all boons, who is the best, whose form is the Universe and who is wisdom—the names that were first given out by the lotus-born Brahma. I cogitated in my mind over the ten sets of thousand names recited by Brahma, and have extracted these, their essence, as one would extract ghee from curds, gold from ore, honey from flowers, *manda* from ghee. This (hymn) destroys all sins, is associated with the four Vedas, is auspicious, confers health, destroys the evil spirits and is extremely purifying; hence one should, with great effort, study carefully and retain it in his memory 11 to 16.

This should be imparted to a devoted and earnest person, one who believes in the Great One; and never to any one who has no faith, who is a sceptic and who has no self-control. 17.

He who hates, the Lord, O Krishna, the cause of all, goes to Hell with all his ancestors and descendants. 18.

This is meditation, this is yoga, this is the unequalled object of meditation. This alone should be recited, this is knowledge, this the supreme secret. 19.

Knowing this, even at his last moments, one attains the supreme State of existence; this is purifying, auspicious, holy (as efficacious as sacrifices), confers prosperity (confers the highest bliss), this is unequalled. 20.

Brahma, the grandsire of all the worlds, having composed this, placed it at the head of all the divine collections of hymns. 21.

From that time, this has been known in the world as the "best of the hymns" of the Great Lord, and has been worshipped by the celestials themselves. 22.

This "best of the hymns" descended to the world of the gods from that of Brahma; and since Tandi got it first, and it was promulgated by him. 23.

Tandi brought it down to this world from that of the Gods,—this most auspicious of auspicious things, this destroyer of every sin. 24.

Great Krishna, I shall narrate to you the best of the hymns, of Him who is the Brahman of all the Brahmans, the Supreme of all the supreme objects.

Com: *Brahman* means the Vedas, hence, the expression signifies the 'speech' (Vak), of all the Vedic utterances. *Supreme* (Para) means the objects of the senses, mind, intellect, Mahat, Avyakta (unmanifested), &c.; hence 'he who is beyond all these, the Purusha.'

He is the light of light of (the eyes, &c.), the austerity of austerities (the efficacy of all the holy things, as the Ganges), the calm (salvation) of all calm persons, the knowledge of all knowledge (the witness of all manifestations of knowledge.) 26.

He is the most self-controlled of the self-controlled, the wisdom of the wise (the practical realisation of it, the soul); the most venerable of the venerable; the Rishi of Rishis (the greatest of authors, since he gave out the Vedas.)

He is the sacrifice of sacrifices (he is the highest of the beings to whom the offerings during the sacrifices are made), the most auspicious of auspicious things; he is the Rudra of Rudras, is the prosperity of the wealthy. 28.

Com: The word Rudra has many meanings. The one acceptable here seems to be: That which destroys (dra) Ignorance, illusion, sorrow, misery (Rut)...knowledge or Bliss.

He is the Yogin of the Yogins (the creator of Brahma and the others through an act of his will), the cause of causes (as the unmanifested; hence he is without any parts.) From Him proceed all the worlds; but do not come out of Him again.* 29.

Listen to me while I recite the thousand and eight names of Siva, of immeasurable splendour, the Soul of all beings; having heard which, O best of men, you will attain all your desires. 30.

* *Note.*—This passage is not clear.

THE FIRST HUNDRED

Com: Among these thousand names there might occur repetitions of names or meanings, but they should not be regarded as such. In some cases the meanings may be the same, but the names may be different; in other cases the names may be the same, but the meaning different; this is owing to the meaning of "potential results." For example the 'potential result' (apurva) produced from the expression 'Sarvatman' is not the same as that from the expression "Visvatman." Or else, the potential result of the mantra "Agnaye jushtam nirvapami" must be the same as that of "Vahnaye jushtam, &c.;" hence the very words of the original injunction should be used, for fear the canon of the Mimamsakas should be violated. Because a difference of meaning, and the similarity of names cannot convey a sense of repetition; for the word *Indra* that has another meaning, is used to mean *Fire* in the passage, "Aindrayagarhapatyam upatishtate." We shall illustrate this as we comment on the names.

1. Firm (Sthirah.) Immovable; the witness, the Eternal.

2. The Pillar (Sthanuh.) Supporting everything as a pillar does a house; as it has been said "Siva is the central pillar of the Mansion of Samsara."

3. The Lord (Prabhuh.) The inner Soul; the ultimate Existence; the Fashioner of the Universe; the all-knowing.

4. Terrible (Bhimah.) The destroyer, he whom all fear.

5. The best (Pravarah.) Sought after by those desirous of enjoyments and liberation.

6. The granter of boons (Varadah.)

7. The all pervader (Varah.)

8. The all Soul (Sarvatma); the inner Soul of all living things; he is the Soul (Atman), as he attains all objects of desires as his own, possesses everything, enjoys them and is always of the same nature; as is said in the Smriti. "He is called *Atman* because he attains, possesses, and enjoys all the objects of senses, and is always of the same nature."

9. Famous everywhere (Sarvavikhyatah); in all times and places, or as the inner Soul of all beings.

10. The all (Sarvah.) Pervader; as the Lord (Bh. G. 11. 40,) has said " you prevail through everything and hence you are all."

11. The doer of all (Sarvakarah); the Creator of the Universe. These two names denote his aspects of material and instrumental causation.

12. Existence (Bhavah); since the Universe proceeds from Him who is independent; since it is absorbed in Him, *i. e.*, He is the Source and the absorption of the Uuiverse; he is bare existence. 31.

13. With matted hair (Jati.)

14. Covered with skin (Charmi); of the tiger or the elephant.

15. With tufted locks (Sikhandi.) His matted hair is turned and the ends stick out like the feathers of the peacock.

16. Whose limbs are the Universe (Sarvangah) Virat (the universal form.)

17. The Creator of everything (Sarvabhavanah.)

18. The all destroyer (Harah.)

19. The deer-eyed (Harinakshah.)

20. The destroyer of all beings (Sarvabhutaharah.)

21. The enjoyer of everything (Prabhuh.) 32.

22. Activity (Pravrittih) Manifestation.

23. Rest (Nivrittih) Cessation from activity.

24. The self-controlled (Niyatah); the ascetic who has subjugated his senses and prevented them from grasping their objects.

25. The eternal (Sasvatah.)

26. The immovable (Dhruvah.)

27. The dweller in the cremation grounds (S'masanavasi). S'masana means literally the 'place where the disembodied lie

down without rising again.' The expression applies to the cremation grounds only figuratively since it is no place of rest for the bodies or the souls of the dead, as in dreamless slumber. The bodies become dust and ashes, and being inert cannot have rest; the Souls that inhabited them undergo tortures in Hell and take fresh bodies, hence do not rest. The real denotation of the expression is *Benares* (Varanasi), because in the work "Avimukta Niruktasara" composed by us, thousands of reasons are given why persons dead in Varanasi never undergo Samsara.

28. The Lord (Bhagavan). The Smritis say: "Wealth, supreme wisdom, fame, prosperity, dispassion and Law, these six are named Bhaga," hence he who is endowed with all these.

29. Dweller in the Ether (Khacharah): of the heart, as is said in the S'ruti (Chch. Up. 8-1-1). "In the heart is the inner Akasa, one should seek for what is within it"; "God Siva is in the centre of the Akasa."

30. Dweller of the senses (Gocharah); in the shape of their objects; enjoying the objects through the organs, Being the soul of all, he can be perceived by all the senses; he can enjoy all objects through the senses.

31. The punisher (Ardanah); of the sinners, in the shape of Yama. 33

32. Revered (Abhivadyah.) Worshipped or praised by all.

33. Of great acts (Mahakarma.) As the creation, &c.

34. The ascetic (Tapasvi).

35. The creator of the elements (Bhutabhavanah.) Ether, &c., through an act of His will.

36. Concealed under a cloak of madness (Unmattaveshaprachchannah.) Such as nakedness.

37. Lord of worlds and and beings. (Sarvalokaprajapatih): inhabiting them. 34

38. Of immeasurable form (Maharupah.)

39. Of vast body (Mahakayah), as Virat.

40. The personification of Law (Vrisharupah.)

41. Of great fame (Mahayasah), The great Lord, as the S'ruti says (Sve. Up. 4-19); " His name is great fame."

42. The high-minded (Mahatma.)

43. The soul of all Beings (Sarvabhutatma.) Since they are but the manifestation of his thought, all are results of his meditation.

44. Whose form (external) is the Universe (Visvarupah) Or he who manifests himself in the Universe.

45. Of great jaws (Mahahanuh) Capable of grinding the Universe. 35.

46. The ruler of the worlds (Lokapalah); as Indra.

47. Of hidden nature (Antarhitatma.) His homogeneity is concealed by the I-ness produced of nescience, as a rope is concealed by the appearance of snake.

48. Bliss (Prasadah.)

49. Drawn by a mule (Hayagardabhih); when driving. We learn from the passages: " Rudra is verily this Fire," " through his chariot drawn by mules, Fire ran very fast," that the God as Fire is drawn by a mule.

50. Holy (Pavitram); as he protects from the thunderbolt of Samsara (pavitra: *pavi*, a thunderbolt, *tra*, to protect.)

51. Worshipful (Mahan.)

52. The ordinance (Nyamah), as purity, cheerfulness, austerities, study, and devotion to the Lord, since he is attained through these.

53. Sought through the ordinances (Niyamasritah); the goal or the object reached through them-Narayana or Dakshinamurti. 36.

54. Visvakarman (Sarvakarma); the god of all mechanical and fine arts.

55. Eternally existent (Svayambhutah.)

56. The first (Adih); of all.

57. The first creator (Adikarah), *i. e.*, of Hiranyagarbha who as the S'ruti says, " is the first embodied one."

58. The Treasure (Nidhih); as Padma and Sankha; of inexhaustible wealth.

59. Thousand-eyed (Sahasrakshah.) Myriad limbed as we see from the Sastras: "Feet and hands on every side, eyes, head and face on all directions"; or the Indra, since He is not different from Him; says the Sruti, "Brahman is verily all this."

60. Large eyed *(sensed)* (Visalakshah). Capable of illuminating the future and the past.

61. The Moon. (Somah.) or the Soma plant used in sacrifice, as appears from the S'ruti, "By that Person as an offering."

62. The benefactor of the stars (Nakshatrasadhakah.) According to the S'ruti "These lights, the stars, are but the glory of the virtuous Souls" and he is their benefactor. Since for those that perform sacrifices, he obtains radiant bodies in the worlds of the Moon. 37.

63. The Moon. (Chandrah.)

64. The Sun. (Suryah.)

65. The Saturn (Sanih.)

66. The Node (Ketu.)

67. Grahah; Rahu that obscures the Sun and the Moon.

68. The lord of the Grahas (Grahapatih.) Mars or Kuja, as being the most cruel.

69. The worshipful (Varah.) Brihaspati, and also Sukra, because the Maitrayanya S'ruti says "Brihaspati having become Sukra."

70. Mercury (Atrih.) Budha: as having been born of Atri, *i.e.*, he represents all the planets.

71. The adorer of Atri's wife (Atryanamaskarta); of Anasuya, in the aspect of her sons, Dattatreya and Durvasa.

72. The shooter at a stag (Mrigabanarpanah.) At the stag, when the sacrifice assumed that form.

73. Sinless (Anaghah.) Though he destroyed the sacrifice, he is sinless, through his effulgence and independence. 38.

74. Of great meditation (Mahatapah); capable of producing the Universe, as we see from the S'rutis "He thought, let me create the worlds, and he created these worlds." (Ai. Up. 1-1.)

75. Of terrible austerities (Ghoratapah): capable of destroying the Universe: 'He who was the source (of all) is also their destruction' says the S'ruti.

76. Of noble nature (Adinah): as he gave away kingdoms to Sugriva and Vibhishana on their merely taking refuge to him.

77. The assister of the weak (Dinasadhakah.)

By fulfilling their wishes when they seek him.

78. The former of the year (Samvatsarakarah): the regulator of the wheel of Time, in the shape of Dhruva (the pole star) and other luminaries.

79. The mantrah: as the Pranava so called since it protects *(tra)* by merely being meditated upon *(man)*.

80. Authority (Pramanam): in the shape of the Vedas and the Sastras.

81. The supreme meditation (Paramamtapah). The duty indicated by Yajnavalkya in the words: "This is the supreme duty—perception of the Self through Yoga." 39.

82. The Yogi.

83. The object of Yoga (Yogyah.) He who is to be united with Brahman.

84. The great seed (Mahabijah): the cause of causes.

85. The great germ (Maharetah.) The reflection capable of conferring manifestation and existence to Mahat (the non-existing and inert unmanifested.)

86. Of great prowess (Mahabalah.)

87. Of golden germ (Suvarnaretah): "In the beginning he created the waters and threw the germ (or seed) into them; it became a golden egg, radiant as thousand suns," says the Skanda: hence the creator of the golden egg of Brahma; or Agni.

88. All-knowing (Sarvajnah): knows everything through Maya.

89. The unchanging germ (Subijah): the universal cause.

90. The dweller of the germ (Bijavahanah.) He who in his migrations in this world and the next uses his vehicle, the Germ, composed of Ignorance, Desire and Action: "Know the Self as the driver and the body (the unmanifested) as the chariot" says the S'ruti. (Ka. Up. 3-3): 40.

91. Ten-armed (Dasabahuh.)

92. Ever-seeing (Animishah). "No loss of the sight of the seer is observed, since he is indestructible," says the S'ruti (Br. Up. 4-5-14.); hence he is not devoid of sight, even for a moment.

93. Black-throated (Nilakanthah); as the extremely merciful one retained in his throat the poison Halahala, that would otherwise have destroyed the three worlds.

94. The lord of Uma (Umapatih): Uma Haimavati, symbolising Brahma Vidya, as mentioned in the Kenopanishad (25); hence 'the lord (giver) thereof'; or the husband of Uma or Parvati.

95. Of universal form (Visvarupah): since all the forms sprang from him.

96. Naturally great (Svayamsreshthah): without any external help.

97. Valiant through his acts (Balavirah): since he performed such extraordinary actions as the burning of the Tripuras.

98. Powerless group (Abaloganah): to move except upon the instigation of the living beings. According to the Sankhyas there are twenty-five Tatvas, inert in themselves, whose soul He is, as the twenty-sixth. In the Sankhya Saptati the Tatvas are enumerated as—Unmanifested, Mahat, Egoism, the five Tanmatras, the five great Elements, and the eleven Senses and the Enjoyer. 41.

99. The creator of the Tatvas (Ganakarta): as their director.

100. The lord of the Tatvas (Ganapatih.)

THE SECOND HUNDRED

101. Naked (Digvasah): as when he wanted to fascinate the wives of the sages in the Darukavana; in reality it means "he who covers like a cloth, the quarters, endless though they be;" for "all this in the Universe is clothed—pervaded by the Lord;" says the S'ruti (Isa. Up. 1.)

102. The god of Love (Kamah): or desire his attribute.

103. The knower of the Mantras (Mantravit): as "Ishetva" both literally and with meaning; or he who is known through them for "He whose meditation consists of knowledge," (Mun. Up. 1-1-9). "One who knows not the Vedas cannot cognise Him, the Great One," say the S'rutis.

104. The Great Mantra (Paramomantrah): as the investigation into the nature of the Soul.

105. The creator of all states (Sarvabhavakarah.) The causes of the Universe. The two names (103 and 104) are apt since he is both illusion and transformation.

106. The destroyer (Harah): since he is the absorption of all. Previously he was described in precisely the same terms in his aspect of Time, as the creator and the destroyer of everything; the apparent repetition here is from the aspect of his relation to the Tatvas. There are four kinds of Pralayas (dissolutions.) *Prakrita* at the end of the life of Brahma, when all manifested objects up to Mahat are dissolved. *Dainandina* at the end of a day of Brahma when the three worlds are destroyed. *Nitya* during the dreamless slumber in the case of every one of us, when everything disappears. These three have a germ and have origin. *Atyantika*, where through a realisation of the Truth, the cause (ignorance) and its effects (Samsara) are destroyed and do not come up again. It is called liberation (Moksha). Thus proclaim the Sastras. 42.

107. Bearing a vessel of gourd (Kamandaludharah.) The weapons of the ten arms above-mentioned (91) are now described.

108. The wielder of the bow (Dhanvi.)

109. With arrows in his hand (Banahastah.)

110. Bearing skull (Kapalavan): He cut off the head of Brahma and carried about his skull.

111. With the thunderbolt (Asani.)

112. With the weapon (Sataghni.)

113. With a sword (Khadgi.)

114. With a kind of sword (Pattisi.)

115. (Ayudhi) with the trident his usual weapon.

116. Venerated (Mahan.)

117. Carrying a ladle (Sruvahastah): (a sacrificial vessel.)

118. Of fine form (Surupah.)

119. Refulgent (Tejah.)

120. The fountain of effulgence. (Tejaskaronidhih): conferring splendour on his devotees.

121. Adorned with a turban (Ushnishi.)

122. Of handsome face (Suvaktrah.)

123. Of unchanging form (Udagrah.)

124. Modest (Vinatah.) 44.

125. Of great height (Dirghah.)

126. Whose rays are the senses (Harikesah.): as he manifests the various objects through the sense; or the Trimurti in one (Hari+Ka=Brahma+Isa—Harikesa.)

127. Extremely holy (Sutirthah.) The great teacher Patanjali 1-24 to 26) says: "The Lord, unaffected by sorrow, the actions, fruits and deserts, is a peculiar Purusha. He is the preceptor even of the ancients, for he is not limited by time. The Pranava is his Symbol."

128. Krishnah. "*Krish* means existence and *na* means bliss; being the compound of the two he is the Supreme Brahman as Krishna," says the S'ruti. Or "I shall be born in your seventh generation" says Mahadeva to the shepherd boy when granting him a boon, according to the Brahmottara Khanda; so Mahadeva is himself incarnated as Krishna.

129. Of the form of a jackal (Srigalarupah,) In the Moksha Dharma, (Mahabharata) we read that Indra assumed this form to console the Brahmana that resolved to fast to death, being disgraced by the merchants, and Siva is the same as he.

130. With his wishes accomplished (Siddharthah.)

131. With shaven crown (Mundah.)

132. Beneficent to all (Sarvasubhankarah): granting fearlessness to all. 45.

133. Unborn (Ajah). This quality in Brahma and others as only relative as immortality is with the goods. "Hiranyagarbha was born as the first of all beings and was their sole Lord."; "Vishnu was also born thus; he who knows that which is higher than this, attains the great, the third" say the S'rutis, and hence we conclude that Brahma and Vishnu are subject to birth. Some one moved by fear takes refuge in him in these words: "Oh unborn one, Rudra alone that has no origin.

134. Many-formed (Bahurupah.)

135. Covered with perfumes (Gandhadhari.)

136. Kapardi. *Kapa* means 'drinking the water' referring to the Ganges which was drunk, *i.e.*, (entangled in the folds of) the matted hair of Siva when it fell from the Heaven; then Bhagiratha prayed to carry it out into the world. *Ridda* means "conferring wealth."

137. Of unshaken chastity (Urdhvaretah.)

138. Of upturned phallus (Urdhvalingah): the reason is that one whose phallus is turned downward, desires sexual pleasures, but not he whose phallus is turned upward.

139. Reclining on high (Urdhvasayi): explaining the above.

140. Living in space (Nabhasthalah.) The above three names show that Siva was never touched or influenced by Uma or Parvati; hence he is unaffected. His dwelling place is the Sakti named Akasa. The great ones have said: "Sakti is the divine form; the Jnana Sakti is the inner soul; the Kriya Sakti the senses and the postures; the Ichcha Sakti is the wealth, abode

and the covering; O goddess, what art thou not to Siva who has the moon in his crown?" 46.

141. With three mated locks (Trijati)

142. Dressed in bark (Chiravasah.)

143. Rudrah. "The Pranas are the Rudras, for they cause all this to cry out" says the S'ruti; hence he is the life of all.

144. The general of the armies (Senapatih.)

145. The Pervader (Vibhuh.)

146. The day wanderer (Ahascharah): the gods.

147. The night-walker (Naktamcharah): the demons.

148. Of keen anger (Tigmamanyuh.)

149. Of superior radiance (Suvarchasah): born of study and meditation.

150. The slayer of the elephant (Gajaha.) We read in the Skanda that "Siva once killed an Asura that wandered in the streets of Benares as an elephant."

151. The slayer of the daityas (Daityaha.)

152. The destroyer (Kalah) (Time); or the year &c.

153. The Lord of the worlds (Lokadhata.)

154. The store-house of all qualities (Gunakarah): such as modesty, mercy, knowledge, wealth, &c.

155. Of the form of the lion and the tiger (Simhasardularupah): of dangerous animals.

156. Clothed in the skin of an elephant (Ardracharmambaravritah.) 48.

157. The Yogi that defies Time (Kalayogi.)

158. Of great sound (Mahanadah.) The sound proceeding from the Anahatachakra, described in Hamsopanishad.

159. Who is all desires (Sarvakamah): because he is all that every one desires. "In him are all the desires deposited" says the S'ruti. (Chcha. Up. 3-19-3.)

160. Of four paths (Chatushpathah): for purposes of worship—Visva, Taijasa, Pragna and Siva Dhyana.

161. The night-walker (Nisacharah): as the Vetalas.

162. The companion of the Pretas (Pretachari.)

163. The companion of the Bhutas (Bhutachari.)

164. The great Lord (Mahesvarah): higher than the Lords, Indra, &c. 49.

165. He that has become many (Bahubhutah): according to the S'ruti: "He became *sat* and *tya*.....truth and falsehood; he became Truth." (Tai. Up. 2-7.)

166. Bearing much (Bahudharah): for example the Universe.

167. The great Rahu (Svarbhanuh): the principal ignorance (darkness.)

168. Immeasurable (Amitah) in his glory.

169. The goal (Gatih): attained by the emancipated.

170. Fond of dancing (Nrityapriyah): the deity Nataraja in Chidambara.

171. The eternal dancer (Nityanartah.)

172. Who causes others to dance (Nartakah.)

173. Attached to all beings (Sarvalasah.) 50.

174. The terrible (Ghorah.) There are two forms of Siva, one terrible represented by hunger and thirst and the other mild as symbolised by happiness.

175. Of great meditation (Mahatapah): capable of creating and destroying the Universe.

176. The noose (Pasah): because he binds through Maya all beings.

177. The Indestructible (Nityah.)

178. Seated on the mountain Kailasa (Giriruhah.)

179. The sky (Nabhah): as unaffected as the ether.

180. Thousand armed (Sahasrahastah.)

181. Victory (Vijayah.)

182. Perseverance (Vyavasayah.) Decision, or earnestness, the cause of victory.

183. Ever busy (Atandritah.) Idleness is the function of Tamas and prevents activity. 51.

184. Unshakable (Adharshanah.)

185. Of fearful shape (Dharshanatma.)

186. The destroyer of sactifices (Yajnah): since as Vishnu he destroyed the sacrifice of Bali; or since as Buddha he put an end to sacrifices. "The Universe, the worlds in all their variety, existing and in embryo all this is Rudra. I salute that Rudra" say the S'rutis. Here in that sense he is spoken of as an identical with Vishnu and others.

187. The destroyer of Love (Kamanasakah): or of the desires of his devotees by fulfilling them.

188. The destroyer of the sacrifice of Daksha (Dakshayagapahari.)

189. Beautiful (Susahah.)

190. Somewhat handsome (Madhyamah.) 52.

191. The absorber of splendor (Tejopahari): extremely cruel.

192. The slayer of Bala (Balaha): the Asura, in his (Siva's) character of Indra.

193. Happy (Muditah): as the cause, he is ever blissful.

194. The wealth (Arthah.)

195. Unconquered (Agitah): in battles. In the battles with Banasura, Krishna conquered Siva only with the permission of the latter and not through his inherent valour. We may also quote another instance where Krishna, to illustrate the power his devotees have over him, was made a liar by Bhishma to fulfil his vow.

196. The most excellent (Avarah) sought aftermost.

197. Grandly sounding (Gambhiraghoshah): as the drum and the ocean.

198. Deep (Gambhirah): unfathomable in meaning, as the Vedas.

199. With noble armies and vehicles (Gambhirabalavahanah): armies unconquered; or of unmatched prowess; his vehicle is the bull, the incarnation of the Law. 53.

200. Of the form of the banyan tree (Nyagrodharupah.) The tree of Samsara, since it grows downwards "With roots above and branches down, this banyan, is ancient" say the S'rutis (Katha Up. 6-1.)

THE THIRD HUNDRED

201. The banyan tree (Nyagrodhah.)

This means Dakshinamurti who taught under a banyan tree; or Mahavishnu, who was seen by Markandeya in the great deluge, reclining on a banyan leaf as Balakrishna.

202. Reclining on the ear of the tree (Vrikshakarnasthitih): that is on the leaf of it. If the reading be 'Vrikshakalpa sthitih' the meaning is: From a single seed springs up a banyan tree; from it drop many seeds, each, giving rise to a separate banyan; and so on *ad infinitum*. This tree of Samsara resembles this and he is its lord; the resemblance is not exact, for the seed does not spring up again when burnt by knowledge, whereas if it be not burnt, there is nothing avoiding it. In the episode of Markandeya, Vishnu showed him during the deluge that in the one Brahman the banyan tree of Samsara though small was immense in its branches, as symbolising the nature of his Maya.

Here, "Siva, Mahesvara, Rudra, Vishnu, Grandsire (Brahma), the friend of (one who is in) Samsara, Omniscient, the Supreme Soul—these eight names specially denote Him and enable one to reach the great Lord," says the Saiva Purana; so Siva is praised by names indicating Brahma and Vishnu as these are not different from Him.

In the episode of the journey to the Mount Kailasa, narrated in the Harivamsa, "Whatever names," says Siva, "are attributed to you, O Govinda, in the world are mine too; this needs no discussion and admits of no doubt." Hence in all the Puranas, the one Lord is praised by the names indicating Vishnu or Siva; may the bolts of Heaven fall upon the heads of those bigots that create a difference between these and notions of inferiority and superiority. "Those whose minds are warped by bigotry," says

the Suta Samhita, "Look upon Brahma, Vishnu and Siva as different and ignore their unity." "Mother, the Supporter, Brahma," "Rudra, many-headed" says the Vishnu Sahasranama, including the names of Siva, and Brahma. Again, in the Siva Sahasranama we come across such names as "Mahadeva, undecaying, Hari, the lord of the Ganas, Prajapati," indicating Brahma and Vishnu. The assumption, that these names might have been used in a primary or secondary sense, in these places, has been set aside by the examples cited from the Saiva and the Skanda Puranas. Also it clashes with the following Vedic texts: "He who is one though called by the names of all the gods," "Him whom all names enter into," "They assume that the one is many," "The wise ones speak of the one as many as Agni, Yama, Air, &c." Hence these theories (of difference in deity) should receive no consideration whatever. We have beautifully discussed this point in the introduction to the Adi Parva.

203. Many-formed (Vibhuh): as that of Hari, Siva, Durga, Ganapati, the Sun, the Fire and the Air, to bless his devotees.

204. With sharp teeth (Sutikshnadasanah) powerful enough to grind to powder many Universes.

205. Huge bodied (Mahakayah.)

206. Huge faced (Mahananah.) 54

207. At whose starting the armies of his enemies flee away (Vishvaksenah); or "with armies of acknowledged valour."

208. Harih: since he removed the dangers of the lord of the elephants (Gajendra): or "the universal destroyer."

209. The sacrifice (Yajnah); the cause of evolution; "The sacrifices offered up in the fire," says the Sruti "reach the Sun; he sends down rain, from rain is produced food and from food the beings."

210. Having the bull as his flag and vehicle (Samyugapida-vahanah) during the battles.

211. Of fierce heat (Tikshnatapah): being the soul of fire.

212. With fleet horses (Haryasvah.) The Sun whose Soul He is.

213. The friend (Sahayah): of the Jiva. "Two birds" says the S'ruti (Mun. Up. 3-1) "live associated as companions."

214. Cognisant of the proper time for actions (Karma-kalavit): as the Darsa and other sacrifices. 55

215. Propitiated by Vishnu (Vishnuprasaditah): when he wanted to acquire the discus.

216. The sacrifice (Yajnah): which symbolises Vishnu: "Sacrifice" says the S'ruti, "is Vishnu."

217. The Ocean (Samudrah).

218. The Badava fire (Badavamukhah): that absorbs every day the waters of the Ocean.

219. The friend of fire (Hutasanasahayah): air.

220. Calm-minded (Prasantatma): like the waveless ocean.

221. Fire (Hutasanah). 56.

222. Of fierce splendour (Ugratejah).

223. Of great splendour (Mahatejah): radiant on all sides.

224. Skilled in war (Janyuh).

225. Cognisant of the time of victory (Vijayakalavit): for without this quality, even a vailant man would be defeated.

226. The science of astrology, that describes the course of the stars and the planets (Jyotishamayanam).

227. Victory (Siddhih).

228. Whose from is everything (Sarvavigrahah): as Time. If the reading is *Sandhi* instead of *Sarva* the meaning is: He who is reconciliation, dissention, embassy, and stability. 57.

229. With tuft of hair (Sikhi): the householder.

230. With shaven crown (Mundi): the Sannyasin, this includes the ever-bachelor. If the reading be *Dandi* the meaning is: One wearing a knotted stick of bamboo or palasa.

231. With matted hair (Jati): the hermit.

232. The flaming (Jvali): the bright or the northern path (Uttarayana) pursued by the house-holders, &c.

233. Embodied (Murtijah).

234. Residing in the head (Murddhajah): in the Sahasrara lotus.

235. Strong (Bali): if the reading be *Vali* the meaning is 'wrinkled.'

236. Adorned with the flute (Venavi).

237. Kettle drum (Panavi).

238. Cymbals (Tali).

239. Possessing granaries (Khali).

240. The enveloper of the envelopers of Yama (Kalakatamkatah). If the reading be *sala* the meaning is: He who envelopes the trees, *i.e.*, He is the ether. 58.

241. The astrologer (Nakshatravigrahamatih): whose calculations are regulated by the course of the stars and the planets.

242. Immersed in sense-objects (Gunabuddhih): the Jiva.

243. The place of dissolution (Layah): of everything.

244. Unshaken (Agamah): the witness, bare consciousness. If we read *yama*, the meaning is: "He who attracts all like a magnet."

245. Virat (Prajapatih).

246. With universal arms (Visvabahuh).

247. The individual (Vibhagah).

248. The collective (Sarvagah).

249. Unhappy (Asukhah): devoid of the means of enjoyments, since he is not the enjoyer. 59.

250. Liberator (Vimochanah): from Samsara.

251. Easily accessible (Susaranah). If we read *Susarana* the meaning is "He who protects effectually" with no chance of returning again to rebirth.

252. Born in golden armour (Hiranyakavachodbhavah): the body that as a modification of Maya: "The face of Truth" says the S'ruti (I's'. Up. 16) "is concealed by a golden disc." He is born in the body and manifests himself through it.

253. Sprung from the phallus (Medhrajah).

254 Ranger of the woods (Valachari): the hunter; as we find the word *Vala* used to denote *forest* in the Brahmana. "The gods verily perceived the cows in the forest."

255. Ranging the earth (Mahichari).

256. Present everywhere (Srutah). 60.

257. Attended by the sound of all the musical instruments (Sarvaturyaninadi).

258. With the Jivas as his family (Sarvatodyaparigrahah).

259. The serpent Sesha (Vyalarupah).

260. The dweller in the cave (Guhavasi): the Yogin.

261. Kartikeya (Guhah.)

262. Adorned with the garland Vanamala. (Mali).

263. Enjoyer of the (wave-like) sensory-objects. (Tarangavid). 61.

264. Conferring the three states of birth, continuation and destruction (Tridashah): upon all living beings.

265. The bearer of the three points of Time (Trikaladrik). For it has been said: "The past, present and the future, the gross and the subtle, the near and the far, the vestant and the kalpa are all existant in the soul of consciousness, produced by Maya."

266. The liberator from Karma and the other fetters (Karma sarvabandha vimochanah.): Karma, past and present; "the fetters" are forged by ignorance and desire."

267. The binder of the lords of Asuras (Bandhanastvasurendranam): of Bali in his incarnation as Vamana. The plural is used on account of the various Kalpas.

268. Destroyer of his enemies in battle (Yudhisatruvinasanah). 62.

269. Reached through Sankhya (Sankhyaprasadah): that teaches discrimination between the Self and the non-self; or Dattatreya, the teacher of Sankhya.

270. Durvasah: The brother of the above, born of the Amsa of Rudra.

271. Sought by all good men (Sarvasadhunishevitah). Soma, the king of all the Brahmans.

272. He who causes (even Brahma and others) to flee (Praskandanah). "I think thee as the cause to flee those who were firm," say the Mantras.

273. The distributor (Vibhagajnah): of the karmic results of beings according to their deserts.

274. Unequalled (Atulyah): "there is none equal to thee; whence superior"? says the Gita (11—43).

275. Cognisant of the mode of distribution of the offerings in sacrifices (Yajnavibhagavit). 63.

276. Residing everywhere (Sarvavasah).

277. Ranging everywhere (Sarvachari).

278. Clothed in rough skin (Durvasah): of the elephant; or he whose covering it is impossible to know, being infinite.

279. Indra (Vasavah).

280. Immortal (Amarah).

281. The immense snow (Haimah): that is in the form of the Himalaya.

282. The maker of gold (Hemakarah). We hear in the Puranas that there is a Jambu tree as a land mark of the Jambu Dvipa, the juice of whose fruits overflowing the land becomes gold.

283. Actionless (Nishkarma.)

284. All supporter (Sarvadhari): the bearer of the results of all acts.

285. The best of bearers (Dharottamah): himself unsupported, he supports the Mundane Egg, alone with the elephants of the quarters, Sesha and the tortoise that bear it.

286. Red-eyed (Lohitakshah.)

287. With great senses (Mahakshah): embracing the Universe.

288. With victorious chariot (Vijayakshah.)

289. Learned (Visaradah.)

290. The collector (Sangrahah): back of his arrows; or he who accepts his devotees (as his own.)

291. The restrainer (Nigrahah): of Indra, &c., when they go astray.

292. The actor (Karta.)

293. With serpents belting his dress (Sarpachiranivasanah.)

294. Chief (Mukhyah.)

295. Inferior (Amukhyah): "Agni" says the Brahmana "is the last of the gods, Vishnu the chief, and the other gods range between the two. The meaning is Siva is all the gods.

296. The body (Dehah): extremely healthy and stout.

297. Adorned with Kahala (Kahalih): a musical instrument (clarion). Some read "Dehari" the enemy of the body.

298. Granter of all desires (Sarvakamadah.)

299. Favourable at all times (Sarvakalaprasadah.)

300. Extremely powerful (Sulabah): to relieve the suffering of others, *i.e.*, merciful.

THE FOURTH HUNDRED

301. Bearing the shape of Balarama (Balarupadhrit): or of great prowess and beauty. 66.

302. The best of desirable objects (Sarvakamavarah.) Moksha or Salvation.

303. Conferer of everything (Sarvadah.)

304. Having faces on all sides (Sarvatomukhah): as an accompaniment to having arms and feet in all directions.

305. From whom all forms proceed as from the Akasa (Akasanirvirupah): as for example the formless, air, sky, lightning and thunder. "These rise from this Akasa, attain the Supreme Light and unite with their original nature; so this Jiva rises out of this body, attains the Supreme Light, and unites with his original nature; he is the highest Purusha," says the S'ruti (Chcha. Up. 8-3-4.); and that meaning is embodied here. That is: Air and the other objects referred to of the same nature as the Akasa, though formless, separately manifest themselves during the

rains, and transforming themselves like an extinguished light, with their soul, the Supreme Light. So the Jiva named Samprasada, though identified with the body and incapable of being distinguished from it, separates itself during meditation like another body, transforms itself into its primal nature, of being free from all sins and the other seven attributes and unites itself with the Supreme Light, the Brahman, free of all limitations, as one with it.

306. Fallen (Nipati) into the abyss of the body (as Jiva) and liable to be identified with it.

307. Powerless (Avasah): to avoid sorrow consequent upon its attachment to the body.

308. The bird (Khagah): residing in the Ether of the heart in his pure form. The ether of the heart is free from all attachment; that which is within it is still more so; but see the power of illusion, he becomes powerless having been enchained in the body. 67.

309. Of terrible form (Raudrarupah): as the grea Bhairava.

310. Amsuh: a kind of deity.

311. The Sun (Adityah): his companion, a god named Bhaga, says the Brahmana: "The Amsu and the Bhaga proceed from Him."

312. Myriad-rayed (Bahurasmih): the Sun.

313. Of excellent splendour (Suvarchasi.)

314. Fleet as the wind: (Vasuvegah): says the S'ruti "Vayu, verily, surrounds all these."

315. Fleeter than that (Mahavegah.)

316. Fleeter than mind (Manovegah): "He is fleeter than the mind" says the Mantra (Isa Up. 4).

317. Wanderer of the nights (Nisacharah): enjoying the sense objects, wrapped in the darkness of ignorance. 68.

318. Residing everywhere (Sarvavasi) in all bodies.

319. Associated with Sri (Sriyavasi): *i.e.*, Rik, Yajus and Samam, the knowledge expounded in the Vedas, from the passage: "She is the immortal Sri of the wise."

320. The Initiator (Upadesakarah.)

321. The inactive (Akarah): silent, as he taught (the Rishis) through silence. For it has been said "Wonderful it as to see under the banyan tree aged disciples gathering round a young Teacher; the Teacher taught by silence and the doubts of the pupils were cleared." Vadhva was questioned again and again by Bashkali; he kept quiet and after the third question, he said "We are teaching it but you cannot understand; this Self is calmness."

322. The Silent (Munih.)

323. He who meditates standing out of the limitations of the vehicles (Atmaniralokah.)

324. Well worshipped (Sammagnah.)

325. Conferrer of infinite wealth (Sahasradah.) 69.

326. The bird (Pakshi): Garuda.

327. Bearing the form of a friend (Paksharupah.)

328. Extremely brilliant (Atidiptah) as millions of suns, outshining his enemies in splendour.

329. Lord of all Beings (Visampatih.)

330. The confuser (Unmadah.)

331. The god of Love (Madanah): the bodiless.

332. The desired (Kamah): as the woman.

333. Asvatthah: the Samsara tree; or the kalpa tree granting all desires.

334. Conferrer of wealth (Arthakarah.)

335. Conferrer of fame (Yasah.) 70.

336. The Lord of all desires (Vamadevah): the king, their fulfiller.

337. The result of actions (Vamah): the happiness resulting from the contact of sense objects.

338. The eldest (Prak): of all.

339. Skilful (Dakshinah): in traversing the three worlds.

340. Vamanah: that subdued Bali.

341. The Siddhayogi: as Sanatkumara.

342. The great sage (Maharshih) as Vasistha.

343. Of accomplished desires (Siddharthah): like Rishabha and Dattatreya.

344. The perfect and the aspirant (Siddhasadhakah): like Yajnavalkya who became a Sanyasin after attaining knowledge. 71.

345. The mendicant (Bhikshuh): wearing the Linga external marks; the Hamsa (in the Sanyasa order).

346. Of the form of the mendicant (Bhikshurupah): without any Linga; the Paramahamsa.

347. Actionless (Vipanah): without any knotted stick, &c.

348. The soft-hearted (Mriduh): merciful to all beings.

349. Unmodifying (Avyayah): free from joy and sorrow in cases of praise and disgrace.

350. Kartikeya (Mahasenah): the general of the divne armies.

351. Visakhah: sprung when Indra struck with the Vajra; his friend.

352. The enjoyer of the sixty Tatvas (Shashtibagah.) These are explained in the Mandukyopanishad in the passage beginning with "with the waking state as his abode, &c." They are as follows: *The waking state:* The consciousness is external, the seven objects of the senses, sound, &c., united with those of thought and cognition, rising out of the conceptions of the Self, make up nine, the nineteen channels of enjoyent, made up of the ten sense organs, the five vital airs, Manas, Buddhi, Ahankara and Chitta; the gross body, the object of enjoyment, upon which depend the sensory objects as sound; these make up twenty-nine. Similarly the *dream state* when the consciousness is internal; the other factors exist as subtle impressions, altogether coming up to twenty-nine. Then the *dreamless state* when the Jiva alone with an extremely subtle consciousness, exists; making up a total of sixty. The enjoyer of these objects, is the witness of all this, of the form of bliss. In this state he enjoys by means of the extremely subtle functious of the Thinker, manifested as bliss.

353. The lord of the sense organs (Gavampatih); as their impeller. 72.

354. Armed with the Vajra (Vajrahastah): Indra who cleaves mountains.

355. Vast (Vishkambhi.)

356. The paralyser of the armies of the Daityas (Chamustambhanah.)

357. The performer of Vritta and Avritta (Vrittavrittakarah.) *Vritta* is making circular evolutions with his chariot during battle; *Avritta* piercing into the army of the enemy and coming back safe.

358. The knower of the base (Talah): or the bottom of the ocean of Samsara—its basis the pure Brahman.

359. The spring (Madhuh.)

360. Red-eyed like wine (Madhukalochanah): or with eyes shaped like the birds called Koyashtika. 73.

361. The family priest (Vachaspatih): or Brihaspati is the priest of the gods; hence any one who performs the functions. Says the Brahmana "Brihaspati is the priest of the gods, the priests of the human kings do but take after him;" and the same sense is preserved in the Mantra "He who bears the well supported Brihaspati."

362. Vajasanah: the expounder of the so-called Sakha, the performer of the functions of the Adhavaryu.

363. Always praised by the members of the Asramas (Nityamasramapujitah.)

364. Centered in Brahman (Brahmachari.)

365. The wanderer over the earth (Lokachari): the mendicants who beg in the houses of the Brahmanas and others.

366. Moving everywhere (Sarvachari): says the S'ruti: "He who knows thus 'I am Brahman,' becomes all this." Through the knowledge of Self, he became the Self of everything.

367. He who knows the course of introspection (Vicharavit.)

368. The Ruler (Isanah): the regulator and indweller.

369. The Lord. (Isvarah.)

370. Time (Kalah): He who counts up the acts good and bad of men to apportion the results thereof, *i.e.*, Chitragupta.

371. The ranger of the night (Nisachari): even during the night of Brahma in the great deluge, he exists, enjoying individual bliss.

372. Armed with Pinaka (Pinakavan) his bow.

373. Residing in the Daityas (Nimittasthah): as their soul.

374. The Daityas (Nimittam): being all.

375. Plenty (Nandih): wealth of knowledge as we see from the S'ruti: "This is his supreme wealth."

376. Conferrer of wealth (Nandikarah.)

377. The monkey (Harih): the help of Rama, an incarnation of Vishnu. 75.

378. The Lord of Nandin (Nandisvarah): the group of attendants so named or his vehicle.

379. Nandi.

380. Causer of joy. (Nandanah.)

381. Increaser of joy (Nandivardhanah.)

382. He who takes away the wealth (Bhagahari): of even, Indra, &c.

383. The slayer (Nihanta): as death.

384. Kalah: the store-house of the sixty-four arts.

385. Extremely great (Brahma.)

386. The grand-sire (Pitamahah): Vishnu is the universal father, as we read that his consort Lakshmi is the world-mother, the father of the above. 76.

387. The four-faced (Chaturmukhah): Brahma.

388. With universally worshipped symbols (Mahalingah.)

389. Of attractive appearance (Charulingah.)

390. The master of the symbols (Lingadhyakhshah.) Here symbols stand for various kind of evidence; he who knows their pros and cons.

391. The ruler of the gods (Suradhyakshah): presiding over the sight and other means of evidence.

392. The ruler of unification (Yogadhyakshah.) Yoga is the process of unifying all the deities in the ether of the heart, as we see from the Śruti. "Here they all become one." Only through His grace is this realised.

393. The regulator of he cycle of the Yugas (Yugavahah): Krita, Treta, Dvapara and Kali, that differ in the proportion of vice and virtue. 77.

394. The regulator of virtue and vice (Bijadhyakshah): dispenser of their effects.

395. The creator of virtue and vice (Bijakarta.)

396. The aspirant of the science of the soul (Adhyatmanugatah.)

397. Endowed with fortitude (Balah.)

398. as Bharata: Itihasah.

399. Associated with the rules of sacrifice (Sakalpah): the Mimamsa system.

400. Gautamah: the promulgator of Logic.

THE FIFTH HUNDRED.

401. The moon (Nisakarah): who was the head of a school of grammarians so named (Chandravyakarana.) 78.

402. The subduer (Dambhah.)

403. Unsubdued of his enemies (Adambhah.)

404. The soul of those devoid of pride (Vaidambhah.)

405. Amenable to his devotees (Vasyah.)

406. Able to influence others (Vasakarah): or the giver of progeny, if we read (Vamsya.)

407. The fomenter of quarrels (Kalih): between gods and demons.

408. Creator of the worlds (Lokakarta): the fourteen material ones.

409. The Lord of Beings (Pasupatih): from Brahma down to the tuft of grass.

410. The creator of the (five) great (elements) (Mahakarta.)

411. Foodless (Anaushadhah): as rice &c.; *i. e.*, he is not the enjoyer. 79.

412. Undecaying (Aksharam.)

413. The Supreme Brahman (Paramam Brahma): when compared with the relative Brahmans as food (Annamayakosa) &c; pure bliss.

414. Strength (Balavat): the deity presiding over it.

415. Indra (S'akrah.)

416. Punishment (Nitih): on those that deserve punishment.

417. Injustice (Anitih.)

418. Pure minded (S'uddhatma.)

419. Pure (S'uddhah.)

420. Worshipful (Manyah.)

421. Cycle (Gatagatah): of Samsara. 80.

422. Highly favourable (Bahuprasadah.)

423. Of good dreams (Susvapnah): also the Taijasa who presides over that state.

424. The mirror (Darpanah.): reflecting the Universe.

425. Conqueror of his enemies (Amitrajit): external and internal.

426. The author of the Vedas (Vedakarah): from the S'ruti "Rik and the other Vedas are but his breath."

427. The author of the Mantras (Mantrakarah): other than those found in the Vedas, *i.e.*, those in the Tantras, Puranas and the languages of the country.

428. The learned (Vidvan.)

429. Queller of foes in battle (Samaramardanah.) 81.

430. Dwelling in the great clouds (Mahameghanivasi): during the great deluge, as their presiding deity.

431. Extremely terrible (Mahaghorah): as the author of the deluge.

432. Ruler over all (Vasi.)

433. The destroyer (Karah.)

434. Flaming as fire (Agnijvalah.)

435. With fierce flames (Mahajvalah): more terrible than the above.

436. Very smoky (Atidhumrah): when he burns up everything as the great fire of Time.

437. Pleased with offerings (Hutah.)

438. Offerings (Havih): of milk. 82.

439. Virtue (Vrishanah): or the fountain of virtue.

440. The beneficial (S'ankarah.)

441. Ever radiant (Nityamvarchasvi.)

442. Fire (Dhumaketanah): clouded with smoke.

443. Blue (Nilah.)

444. Remaining (Linga) in his limbs (Angalubdhah): blue or otherwise, *i.e.*, ever present in his Linga.

445. Auspicious (S'obhanah.)

446. Free of all obstacles (Niravagrahah): the granter of all desires. 83.

447. Conferrer of prosperity (Svastidah.)

448. Absolute Being (Svastibhavah.)

449. Sharing (Bhagi): in sacrifices.

450. Distributor of the shares (Bhagakarah): of sacrifice.

451. Quick (Laghuh.)

452. Unaffected (Utsangah.)

453. Of great symbols (Mahangah.)

454. The God of Love (Mahagarbhaparayanah): producing everything, as being the womb of every object and the supreme Goal. 84.

455. Black complexioned (Krishnavarnah): as Vishnu.

456. White colored (Suvarnah): as Samba (S'iva.)

457. The senses of all embodied beings (Indriyam Sarvadehinam.)

458. Of great feet (Mahapadah.)

459. Of great hands (Mahahastah.)

460. Of great body (Mahakayah.)

461. Of great fame (Mahayasah.)

462. Of great head (Mahamurdha.)

463. Of great dimensions (Mahamatrah.)

464. Of great eyes (Mahanetrah.)

465. The destroyer of ignorance (Nisalayah.)

466. The great death (Mahantakah), *i.e.*, the death of the death.

467. Of great ears (Mahakarnah.)

468. Of great lips (Mahoshtah.)

469. Of great jaws (Mahahanuh.) 86.

470. Of great nose (Mahanasah.)

471. Of great throat (Mahakambuh.)

472. Of great neck (Mahagrivah.)

473. The remover of the bondage of the bodies (Smasana-bhak.)

474. Of huge chest (Mahavakshan): if we read *raksha*, the meaning is 'powerful to protect.'

475. Of great joints (Mahoraskah.)

476. The inner Soul (Antaratma.)

477. Adorned with the deer (Mrigalayah.) 87.

478. He upon whom the fruits of the mundane Eggs hang (Lambanah.)

479. Of hanging lips (Lambitoshtah): to swallow with gust everything during the great deluge.

480. Of great illusion (Mahamayah): unpierceable even by Brahma and others.

481. The Ocean of Milk (Payonidhih.)

482. Of great teeth (Mahadantah.)

483. Of great fangs (Mahadamshtrah.)

484. Of great tongue (Mahajihvah.)

485. Of great face (Mahamukhah.) 88.

486. Of great claws (Mahanakhah): as the Nrisimha(man-lion.)

487. Of great hairs (Maharomah): as Varaha (the boar.)

488. Of great stomach (Mahakosah.)

489. Of great matted locks (Mahajadah.)

490. Of pleasant aspect (Prasannah.)

491. Favour (of aspect) (Prasadah.)

492. Experience (Pratyah.)

493. With the mountain as his bow (Girisadhanah): in battle.

494. Affectionate (Snehanah): like the father to all beings.

495. Devoid of affection (Asnehanah.)

496. Unconquered (Ajitah.)

497. Extremely silent (Mahamunih.)

498. Shaped like a tree (Vrikhakarah):

499. Tree-symboled (Vrikshaketuh): representing Samsara. One cannot possibly know Samsara except through the body and the organs.

500. Fire (Analah): that never has enough to consume.

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501. With the air as his vehicle (Vayuvahanah): to go from one place to another. 90.

502. Dwelling on hills (Gandalih.)

503. Residing on the Meru (Merudhama.)

504. The Lord of the gods (Devadhipatih.)

505. The Atharvopanishads (Atharvasirshah.)

506. The Samaveda as his face (Samasyah.)

507. The numberless Riks as his large eyes (Rikshahasramitekshanah.) 91.

508. The Yajus as his feet and arms (Yajuhpadabhujah).

509. The Upanishads as his secret part (Guhyah).

510. The exotericism (Prakasah): of the ritualistic section (Karmakanda).

511. The moveable (Jangamah): as the king and the dog.

512. Of fruitful request (Amogharthah).

513. Compassionate (Prasadah).

514. Easily attainable (Abhigamyah).

515. Of auspicious looks (Sudarsanah). 92.

516. Help (Upakarah).

517. Giver of happiness (Priyah).

518. Proceeding towards (Sarvah): (his devotees).

519. Gold (Kanakah): and such other desirable objects.

520. Golden colored (Kanchanachchavih).

521. The navel (Nabhih): the centre of the Universe—the sacrifice. Being incapable of producing very high results taking one very far, it is called the navel.

522. Cause of plenty (Nandikarah): in the shape of the results of the sacrifice.

523. Faith (Bhavah): in sacrifices.

524. The architect of the lotus shaped Universe (Pushkara-sthapatih).

525. Firm (Sthirah): as the mountains. 93.

526. The twelfth (Dvadasah): Moksha. Humanity undergoes ten stars of existence beginning with gestation; the tenth is death, the eleventh is Svarga, (heaven) and Moksha (Salvation) is the twelfth.

527. The frightful; (Trasanah): as representing the intermediary states.

528. The first (Adyah): prior to Samsara, pure. These three names signify that he is the origin, the middle and the end.

529. The union (Yajnan): between the Jiva and the Isvara.

530. Dwelling in the sacrifice (union) (Yajnasamahitah): attainable through the same.

531. Night (Naktam): the great Illusion causing the darkness of ignorance.

532. Kalih: strife the product of the above, manifesting desire and hatred.

533. He who brings about the effects of the Illusion (Kalah): the stream of birth and death.

534. The Makarah: the constellation of Simsumara shaped like the Makara or whale—the symbol of Time.

535. Adored by Death (Kalapujitah). 94.

536. Surrounded by the groups of Pramathas (Saganah).

537. Including others (Bana for instance) in his suit (Ganakarah).

538. Having as his charioteer Brahma, the guardian of the welfare of the beings (Bhutavahana sarathih).

539. Reclining upon the ashes (Bhasmasayah): the Vasishta and the Linga Puranas say: "The holy ashes are called *Bhasma* as they frighten away all sins, fetters, demons and diseases, O great sage"; also "what is the use of the other outward marks of liberations, smearing oneself with Bhasma constitutes the true mark thereof. One always observing the above, very soon develops knowledge." In the Atharvasiropanishad we read "One should take the Bhasma pronouncing the Mantra 'Agni &c.' and should smear the limbs. This is the Pasupata vow and rends away the bonds of the Jivas." One should also cover himself with them; says the Vriddha Satatapa: "One smeared with Bhasma, and reclining on the same and reciting the Rudradhyaya, is freed from all such heinous sins as theft of gold, intercourse with the wife of his teacher, drunkenness, and the murder of a Brahmin."

540. Protector (of the Universe) through the Bhasma (Bhasmagopta). Later on we read "The Bhasma was given to the world for protection; auspiciousness, purification and as a mark."

541. Formed of Bhasma (Bhasmabhutah): when the Sage Munkanaka began to dance about on seeing the juice of the vegetable drip from his hands, Siva wanted to stop his dancing and opening his finger, showed him the holy ashes proceeding therefrom, to prove that his body was composed of sacred ashes.

542. The tree (Taruh): Kalpa and other divine trees.

543. Ganah: such as Bhringi, Riti, Nandi, &c. 95.

544. The guardian of the worlds (Lokapalah): fourteen in number.

545. Transcending the worlds (Alokah).

546. Great souled (Mahatma): Perfect.

547. Worshipped by all (Sarvapujitah).

548. White (Suklah): pure.

549. Threefold white (Trisuklah): in body, speech and mind.

550. Prossessed of Kaivalya (Sampannah), *i.e.*, Moksha.

551. Undefiled (Suchih): by external impurities. The meaning is he is unattached.

552. Worshipped by the ancient teachers (Bhutanishevitah). 96.

553. Dwelling in the orders (Asramasthah): four in number in the shape of Dharma.

554. Dwelling in rituals (Kriyavasthah): such as sacrifices that form the preparatory stage to the practice of Dharma.

555. The intelligence of Visvakarman (Visvakarmamatih.)

556. Who is sought after (Varah.)

557. Long armed (Visalakhah.)

558. Red lipped (Tamroshtah.)

559. Collection of waters (Ambujalah): the ocean.

560. The motionless (Sunischalah): as the mountains. 97.

561. Brown (Kapilah.)

562. Red (Kapisah.)

563. White (Suklah.)

564. Life period (Ayuh.)

565. Ancient (Parah.)

566. Recent (Aparah.)

567. Gandharvah: as Chitraratha.

568. Aditih: the mother of the gods, as we see from the S'ruti "This is verily Aditi"; or the Earth.

569. Garuda (Tarkshyah.)

570. Known easily (Suvijneyah.)

571. Of beautiful speech (Susaradah.) 98.

572. Armed with Parasvadha (Purasvadhayudhah.)

573. Desirous of conquest (Devah.)

574. He who was ready (Anukari): so launch the Chakra.

575. A good friend (Subandhavah): *i.e.*, to Arjuna.

576. With the Vina (Tumbavina): called Rudra Vina.

577. Of terrible anger(Mahakrodhah): during the great deluge.

578. With progeny exceeding the gods in excellence (Urdhvaretah): *i.e.*, Brahma and Vishnu.

579. Residing in the waters (Jalesayah): Vishnu reclining on the serpent Sesha. 99.

580. Who swallows everything with fierceness (Ugrah.)

581. Who attracts every one (Vasamkarah.)

582. The flute (Vamsah.)

583. The sound of the flute (Vamsanadah.)

584. Faultless (Aninditah.)

585. Beautiful in all his limbs (Sarvangarupah.)

586. The great Mayavin (Mayavi): the illusion producer; as we read " Know the Prakriti as Maya and the Mahesvara as the lord of Maya."

587. The friend (Suhridah): who renders help without expecting any return.

588. Air (Anilah.)

589. Fire (Analah.) 100.

590. The bonds (Bandhanah): of Samsara.

591. The fashioner of the bonds (Bandhakarta): of Samsara.

592. The breaker of the bonds (Subandhanavimochanah); of Maya.

593. Dwelling with the enemies of sacrifice (Sayajnarih): the Daityas.

594. Dwelling with the enemies of Love (Sakamarih): the Yogins.

595. Of great tusks (Mahadamshtrah.)

596. Of mighty weapons (Mahayudhah.) 101.

597. Variously abused (Bahudhaninditah) When he went to the forest of Daruka naked, in a fascinating shape, all the sages there abused him: "This sinner is here come to seduce the hearts of our wives."

598. He who fascinated the sages of Darukavana (S'arvah.)

599. Capable of conferring good even on the above (S'amkarah.)

600. Destroyer of all doubts. (S'amkarali.) The four names signify that he destroyed all the doubts of the very sages of the Darukavana who abused him and whom he fascinated, by imparting to them, out of his supreme compassion, the knowledge of Truth.

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601. Poor (Adhanah) as he is naked.

602. The Lord of the gods. (Amaresah.)

603. Mahadevah: worshipped even by the gods; "Since the great one is worshipped by all the gods, he is named Mahadeva, the word *Maha* signifying worship."

604. Adored by Vishnu (Visvadevah): who is named *Visva*.

605. The slayer of the foes of the gods (Surariha) 102.

606. The serpent S'esha, underneath the mundane Egg (Ahirbudhnyah): says the Vishnu Purana: "Rudra in his aspect of Sankarshana comes out and consumes the three worlds."

607. Of the colour of the air (Anilabhah): just as the air though invisible, is perceived through touch, so He is perceived through the experience produced of the contact of the sense objects; for it is said that: "The result that accrues through the experience of external objects, is the same that is experienced

through consciousness, according to the conclusions of the Vedanta."

608. With extraordinary powers of perception (Chekitanah): He perceives every detail at once.

609. The offering (Havih): *i. e.*, the object enjoyed by the consumer of the above. If we read *Hari*, the meaning is "the object appropriated by Hari, *i. e.*, the sacrificial offerings."

610. Ajaikapat; one of the eleven Rudras.

611. The Lord of the mundane Egg (Kapali): formed of the two halves of the skull, *i. e.*, the Earth and Heaven.

612. With three pegs (Trisankuh): the Gunas, obstructing his course as Jiva. Says the Gita, "There is no object in the Earth, the Heavens or among the Gods, that is free from these three Gunas, produced of Prakriti" (18-40.) Hence the meaning is: He is all the Jivas.

613. Unconquered (Ajitah): by those three pegs.

614. Pure (S'ivah): free from limitations; says the Vayu Samhita: "Purity is the natural state of S'iva." 103.

615. Dhanvantarih: the great physician. "I hear" says the S'ruti "Of you as the most excellent physician of all the physicians."

616. The comet (Dhumaketuh.)

617. Skandah.

618. Kubera (Vaisravanah.)

619. Brahma (Dhata.)

620. Indra (S'akrah.)

621. Vishnuh.

622. The Sun (Mitrah.)

623. Tvashta.

624. Dhruvah.

625. The supporter (Dharah.) 104.

626. Prabhavah: one of the Vasus.

627. The all-permeating Vayu (Sarvagovayuh): the Thread Soul; says the S'ruti: "By the Vayu as the thread is held together this world, the next and all the beings therein." (Br. Up. 34.)

628. Aryama.

629. Savita.

630. The Sun (Ravih.)

631. Ushanguh: a king; or it may mean 'of fiery rays.' The names Dhanvantari, &c., are those of the gods and apply to Siva, as the Soul of everything. Though repeatedly occurring, they have different applications according to the context and are not repetitions; even if they be so, there is no harm since they are laudatory.

632. Protector (Vidhata): in many ways.

633. Mandhata: the meaning of the word is: "He who protects the Jiva."

634. Appearing as the Jivas (Bhutabhavanah): as the snakes in the rope by illusion. 105.

635. Manifesting in several forms: (Vibhuh.)

636. Knower of colours (Varnavibhavi): white, yellow, &c., in their various forms. "They speak of the white or the blue in Him," says the S'ruti. "Those endowed with introspection can see this in the course of the Nadis. Another S'ruti says: "Snow, smoke, sun, air, fire, fire-fly, lightning, crystal, moon—the above forms precede, during the process of Yoga, the manifestation of Brahman" (S've. Up. 2—11.)

637. Conferring all desires and attributes (Sarvakamagunavahah): during the same period of introspection, he enables the devotees to acquire all desirable objects and attributes—calm, fierceness, stupidity, that form the obstacles to Yoga, also called as 'the taste of bliss, unsteadiness, and absorption, respectively.

638. Lotus-navelled, (Padmanabhah): since the lotus, the abode of the Universe rests in his navel, in the Manipuraka Chakra therein, as is plain from the S'rutis, "Is situated above the navel," "The great abode of the Universe."

639. Of mighty womb (Mahagarbhah): Containing such great Beings as Brahma, &c.

640. Moon-faced (Chandravaktrah): beautiful.

641. Air (Anilah.)

642. Fire (Analah): these names were mentioned before in their aspect of the elements; now they are viewed as the presiding deities thereof. 106.

643. The strong (Balavan.)

644. The calm (Upasantah.)

645. The ancient (Puranah.)

646. Cognised through virtue (Punyachanchuh.)

647. Lakshmi (i.)

648. The creator of Kurukshetra (Kurukarta): just as *Bhama* indicates *Satyabhama*, *Kuru* here signifies *Kurukshetra*. "Kuruk-Shetra is Avimukta" says the S'ruti. There are two well known places of that name, where acts performed become meritorious.

649. Residing in the Kurukshetra (Kuruvasi.)

650. The Soul of Kurukshetra (Kurubhutah.)

651. The brightener of the attributes (Gunanshadhah): such as wealth, knowledge, dispassion, and virtue. 107.

652. The resting place of everything (Sarvasayah): "Here all things become one," says the S'ruti. It denotes Prajna, the resting place of all things during Sushupti (sleeping state.)

653. Consumer of the offerings placed on the sacred grass (Darbhachari): spread in the sacrificial ground.

654. The lord of all beings (Sarvesham praninam patih.)

655. The god of gods (Devadevah.)

656. Attached to happiness (Sukhasaktah.)

657. Effect (Sat.)

658. Cause (Asat.)

659. Possessed of all the precious stones. (Sarvaratnavit): best of their kind.

660. Residing in the Kailasa mountain (Kailasagirivasi.)

661. Dwelling in the Himalaya mountain (Himavatgiri samsrayah.)

662. The destroyer of the banks (Kulahari): as the great flood that uproots the trees on the banks.

663. The fashioner of the banks (Kulakarta): of such lakes as the Pushkara.

664. Cognisant of various sciences (Bahuvidyah.)

665. Conferring many things (Bahupradah.) 109.

666. The merchant (Vanijah)

667. The carpenter (Vardhaki.)

668. The tree (Vrikshah): of Samsara to be cut down by the above.

669. The Vakula tree (Vakulah.)

670. The Sandal tree (Chandanah.)

671. The Saptaparna tree (Chchadah.)

672. Of mighty neck (Saragrivah.)

673. Of mighty collar bones (Mahajatruh.)

674. Steady (Alolah.) 110.

675. The food grains (Mahaushadhah): as rice and barley.

676. The accomplisher of objects of desire (Siddharthakari.)

677. The established conclusion with the help of metre and grammar (Siddharthah Chchandovyakaranottarah): after having met all the objections, supported by the Scriptures and their commentaries.

678. With leonine roar (Simhanadah.)

679. Lion-tusked (Simhadamshtrah.)

680. Riding on a lion (Simhagah.)

681. Drawn by lions (Simhavahanah.) 111.

682. Supreme existence (Prabhavatma.) The S'ruti says: "The senses are Truth and He is their Truth." The meaning is He is the Truth of truths.

683. The devourer of the Universe, and He who has the above being as his eating plate (Jagatkalasthalah.)

684. The benefactor of the world (Lokahitah.)

685. The Saviour (Taruh.)

686. Sarangah: a kind of bird.

687. The strange swan (Navachakrangah.)

688. With shining crest (Ketumali): like the peacock and the cock.

689. Protector of the places of Justice (Sabhavanah). 112.

690. The abode of all Beings (Bhutalayah).

691. The Lord of beings (Bhutapatih).

692. Day and night (Ahoratram).

693. Faultless (Aninditah). 113.

694. The bearer of all beings (Vahita sarvabhutanam).

695. The dwelling place of all beings (Nilayah).

696. Devoid of any birth (Vibhuh): unborn.

697. Be-ness (Bhavah)

698. Fruitful (Amoghah).

699. Concentrated (Samyatah): endowed with the powers of Dharana, Dhyana and Samadhi.

700. The horse (Asvah): Uchchaisravas: and other divine ones.

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701. The giver of food (Bhojanah).

702. The Supporter of life (Pranadharanah). 114.

703. Endowed with fortitude (Dhritiman).

704. Intelligent (Matiman).

705. Persevering (Dakshah).

706. Respected (Satkritah): by all.

707. The lord of the Yugas (Yugadhipah): the dispenser of the results of virtue and vice.

708. The protector of the senses (Gopalih).

709. The lord of rays (Gopatih): the Sun, &c.

710. Group (Gramah).

711. Dressed in cow-skins (Gocharmavasanah).

712. The destroyer (Harih): of the sorrows of his devotees. 115.

713. Of beautiful arms (Hiranyabahuh).

714. The protector of the body of the Yogins, that is like a log of wood when they have gone into Samadhi for a long time (Guhapalah Pravesinam).

715. He who has reduced to nothing his enemies (Prakrishtarih): *i.e.*, the desires, of the advanced aspirants.

716. Of great joy (Mahaharshah).

717. The conqueror of love (Jitakamah).

718. With subdued senses (Jitendriyah). 116.

719. The Gandharah: the note *Mi* in the gamut.

720. Possessed of a fine dwelling place (Suvasah): the Kailasa.

721. Devoted to Meditation (Tapassaktah).

722. Joy-producing (Ratih).

723. Virat (Narah): who rules the mundane Egg.

724. The great music (Mahagitah).

725. Ths great dance (Mahanrityah).

726. Worshipped by the bonds of Apsaras (Apsaroganasevitah). 117.

727. Mighty-bannered (Mahaketuh): in the shape of the bull.

728. The mountain Meru (Mahadhatuh).

729. Wanderer over the peaks thereof (Naikasanucharah).

730. Ever moving (Chalah).

731. Cognisable (Avedaniyah): though transcending speech, he could be explained by the teachers.

732 The teaching (Adesah).

733. Conferring at the same time the pleasure produced by the contact of all the senses (Sarvagundhasukhavahah). 118.

734. The external arch (Toranah): over the gates of the towns.

735. He who enables (those desirous of victory) to ward off missiles (Taranah).

736. The wind (Vatah).

737. The fortress (Paridhih): enclosed by walls.

738. The lord of birds (Patikhecharah) *i.e.*, Garuda.

739. The fruitful union (Samyogovardhanah): between the sexes. It is said (in the Bh. Giti): "I am the progenitor, Kandarpa."

740. Old (Vriddhah): "I am excelling all" in good qualities such as knowledge and wealth and not in the signs of old age, as wrinkles; for it has been said: "Superiority accrues in the case of Brahmans through knowledge; prowesses the standard among the Kshatriyas: the Vaisyas take precedence through wealth and the Sudras through age."

741. Very old (Ativriddhah).

742. Excelling others through his good attributes (Gunadhikah). 119.

743. Eternal, with the Self as his companion (Nityamatma sahayah).

744. The lord of the gods and the demons (Devasurapatih).

745. The Ruler (Patih): of all.

746. Ready (Yuktah): for fight.

747. With arms (Yuktabahuh): powerful enough to quell his foes.

748. Worshipped by the Indra in Heaven (Devodivi suparvanah). 120.

749. Enabling one to bear everything (Ashadhah).

750. Conferring the same in a limited degree (Sushadhah).

751. Motionless (Dhruvah).

752. White (Harinah): pure.

753. Armed with the trident (Harah).

754. The granter of bodies: to those thrown down from Svarga (Vapuravartamanebhyah). If we read *Vasu* the meaning is "he who confers wealth on his devotees."

755. Greater than wealth (Vasusreshtah): for, save the S'ruti, "He is dearer than wealth."

756. The great Path (Mahapathah): *i.e.*, the rule of life of the holy ones. 121.

757. He who took off the head, (of Brahma) and he who considers well (Sirohārivimarsah). He cut off the head of Brahma not in anger, but after deep consideration.

758. Endowed with all (auspicious) marks (Sarvalakshanalakshitah): acccrding to the Samudrika Sastra; or he who is pointed out through all modes of evidence—but not realised.

759. The axle of the chariot, connected with the chariot (Akshah Rathayogi).

760. Connected with everything (Sarvayogi): as the Lord.

761. Valiant (Mahabalah). 122.

762. The Vedas (Samamnayah).

763. Other Scriptures (Asamamnayah); the Itihasas, Puranas and Agamas.

764. The god of holy places (Tirthadevah).

765. With a mighty chariot (Maharathah): the Earth.

766. Devoid of life (Nirjivah); the soul of the material world.

767. Conferrer of life (Jivanah): and consciousness even to the material bodies.

768. The Mantrah: such as Pranava; or "he who gives life to the dead.

769. Of calm looks (Subhakshah).

770. Very hard (Bahukarkasah): of heart, since he is the destroyer. 123.

771. Possessed of numerous precious stones (Ratnabhutah).

772. Red limbed (Raktangah).

773. He who dries up the great oceans as a water trough (Maharnavanipanavit.)

774. The root (Mulam) of the Samsara tree.

775. Very radiant (Visalah.)

776. Nectar (Amritah.)

777. Manifested and unmanifested (Vyaktavyaktah): as effect and cause.

778. The storehouse of austerities (Taponidhih): the great sage. 124.

779. The steps (Arohanah): to the Supreme to the aspirant.

780. One seated therein (Adhirohah.)

781. Of good conduct (S'iladhari.)

782. Of great fame (Mahayasah): of pure renown.

783. The ornament of the army (Senakalpah): *i. e.*, valour.

784. With divine ornaments (Mahakalpah.)

785. Yogah: restraining the functions of the mind.

786. He in whose hands are the Yugas (Yugakarah.)

787. Harih: He who carries the body from one place to another, the deity presiding over the foot, the god Trivikrama. 125.

788. Of the form of the Yuga (Yugarupah): when virtue and vice are blended together.

789. Extremely formless (Maharupah.)

790. The slayer of the great elephant (Mahanagahanah): an Asura of that shape (Gajasura.)

791. Death (Vadhah.)

792. Justly charitable (Nyayanirvapanah): granting desires without violating justice.

793. The object to be attained (Padah.)

794. The learned man (Panditah): who realises things indirectly (through books.)

795. The motionless (Achalopamah): the realiser of Truth. 126.

796. Of infinite manifestations (Bahumalah.)

797. With garlands hanging down to the feet (Mahamalah.)

798. Whose eye is the moon and calm eyed (S'asi Harasulochanah.)

799. Of the shape of the salt ocean (Vistaro lavanah kupah.)

800. The three Yugas (Triyugah): omitting the Kali.

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801. With fruitful results (Saphalodayah.) 127.

802. Three-eyed (Trilochanah): symbolising the means of knowledge—Scriptures, teacher and meditation.

803. Endowed with the eight forms (Vishannangah): as the Earth, &c.; though formless, these forms are related to him in their subtle aspect; he is the inner soul of these, the omnipresent one.

804. With ears pierced to wear ear-rings (manividdhah.)

805. Wearing matted hair (Jatadharah.)

806. The Anusvara (Binduh.)

807. The Visargah.

808. With manifested syllables (Sumukhah.)

809. The arrow (S'arah.)

810. Armed with all weapons (Sarvayudhah.)

811. Enduring (Sahah): everything. 128.

812. Whose knowledge is free of all modifications (Nivedanah.)

813. Who appears as bliss (Sukhajatah): at the end of all modifications.

814. Born in the beautiful Gandhara country (Sugandharah): *i. e.*, the horse belonging to that country.

815. Of great bow (Mahadhanuh) (Pinakah.)

816. Who is the aggregate of the mental impressions of all beings: The Lord (Gandhapapi Bhagavan.)

817. The source of all actions (Uttanah Sarvakarmanam.)
129.

818. The great wind that (during the deluge) shakes up everything (Manthano bahulo vayuh.)

819. Perfect (Sakalah.)

820. All seeing (Sarvalochanah.)

821. Having cymbals in his hand (Talastalah.)

822. Using his palms as the eating vessel (Karasthali.)

823. Of well knit body. (Urdhvasamhananah.)

824. Very tall (Mahan.) 130.

825. The umbrella (Chchatram.)

826. With a good umbrella (Suchchatrah.)

827. Whose light is perceived only in the living beings (Vikhyatah.)

828. Whose footsteps are the abode of everything (Sarvasrayah Kramah): He who measured with his steps the three worlds, in his Trivikrama incarnation.

829. With shaven crown (Mundah.)

830. Ill-looking (thereby) (Virupah.)

831. Undergoing all changes (Vikritah.)

832. With a stick (Dandi.)

833. With a pot (Kundi.)

834. Unattainable through rituals. (Vikurvanah.) 131.

835. The lion. (Haryakshah.)

836. All the quarters (Kakubhah.)

837. Armed with the Vajra (Vajri.)

838. Hundred-tongued (S'atajivah.)

839. Having thousand feet and thousand head. (Sahasrapad Sahasramurdha.)

840. The lord of the gods (Devendrah.)

841. Consisting of all the gods (Sarvadevamayah.)

842. The Teacher (Guruh.) 132.

843. Thousand armed (Sahasrabahuh.)

844. Possessing everything (Sarvangah.)

845. Fit to take refuge with (S'aranyah.)

846. The creator of all the worlds (Sarvalokakrit.)

847. Purifier as the holy places (Pavitram.)

848. The mantra containing three prominent factors (Trikakunmantrah): *i. e.*, Bija, S'akti and Kilaka.

849. The youngest (Kanishtah): of the sons of Aditi—Vishnu as Vamana.

850. Hari and Hara (Krishnapingalah): The passage Vishnu, Narayana, Krishna shows that the name *Krishna* is appointed to *Hara*; the Nanartha Kosa applies *Pingala* to Hari. Hence the S'rutis: "The Purusha who is Krishna Pingala," "The poor one, Nila Lohita" should be thus only rendered; the passage "Black throated, Vilohita" applies to Rudra. Some argue that the two epithets apply to S'iva, either because he was originally red, but afterwards became black, or that his throat was black and the rest of his body red, or that his left side was black and his right was red, or that he was black in his aspect of Prakriti and red when viewed as the Purusha that energises the former; now this assumption—whereby words denoting attributes are made to denote the objects and since they possess these qualities to represent them at least in part—is too far-fetched. We said that the words *Vilohita* and *Krishna* primarily denoted S'iva and Kesava; hence *Nila Pingala* that are synonymous with the above stand for *Hari Hara*. The two pairs denote only *Hari Hara*. So we think that the meaning of unascertained words can be got through the meaning of words already explained. Even if it were possible to put up some shadow of evidence by some far fetched assumption, we need not arrive at our conclusions by a crooked way, when the road is plain before us. Again since the names of S'iva and Vishnu are used interchangeably, and since the one Being manifests himself as two, our interpretation is the more consistent. But then why should we not use the (Dvandva) dual declension as in 'Indragri.' Since, as in the Tatpurusha compounds, the absence of difference between the two, is denoted

by the existing form, we need not introduce the dual case signifying difference between Hari and Hara—a question we have already set at rest. 133.

851. The fashioner of the wand of Brahma (Brahmadanda-vinirmata.)

852. Armed with Sataghni, the noose, and Sakti (Sataghni-pasa saktiman.)

853. Lotus-born (Padmagarbhan): Brahma.

854. With a vast hollow inside (Mahagarbhah).

855. Pregnant with the Vedas (Brahmagarbhah).

856. Born in the waters (Jalodbhavah): "The one was seen in waters," says the Sruti; the master of Maya. 134.

857. Refulgent with rays (Gabhastih).

858. Author of the Vedas (Brahmakrit).

859. Reciter of the Vedas (Brahmi).

860. Conversant with the meaning of the Vedas (Brahmavit).

861. The Brahmanah.

862. The goal (Gatih): of the Brahmanas (knowers of Brahman).

863. Of infinite forms (Anantarupah).

864. Ensouler of many forms (Naikatma).

865. Of unbearable prowess as viewed by Brahma (Tigmatejah Svayambhuvah): since Siva cut off his head. 135.

866. He whose Self transcends (Urdhvagatma): the three vehicles "Having enveloped the Earth all round, he stood out ten inches beyond," says the S'ruti.

867. The lord of beings (Jivas) (Pasupatih).

868. Fleet as the wind (Vataramhah).

869. Fast as the mind (Manojavah).

870. Smeared with Sandal (Chandani).

871. With the lotus springing out of him (*lit* the other end of the stem of the lotus) (Padmanalagrah): once Brahma wishing to ascertain the end of the stem of the lotus wherein he resided

and proceeding down through it, could never come to the end. More improbable that he should ever find the ground out of which this stalk grows.

872. The degrader of Surabhi (Surabhyuttaranah): once Brahma in pursuance of a wager made with Vishnu compelled Surabhi or the cow of plenty, Kamadhenu, to bear witness to his having seen the head of Siva—a lie. Out of fear of Brahma, Kamadhenu did so and was cursed by Mahadeva, "your progeny shall eat unholy food." So he degraded her from her high level.

873. He who cannot find out the end (Narah): of the head or foot of Siva—Brahma. 136.

874. With a large garland of Karnikara flowers (Karnikara-mahasrigvi).

875. With a crown set with blue stones (Nilamaulih).

876. Wielder of Pinaka (Pinakadhrit): *lit* 'that which obtained the Svarga for the gods' when it was wrested by the Tripurasura—the Mountain Meru. The essence of Pinaka entered into the Mountain as the essence of Vajra entered into the form by which Indra slew Namuchi.

877. The Lord of Uma (Umapatih: *i.e.*, the science of Brahman.

878. Attained by Uma (Umakantah): the knowledge of Brahman.

879. The bearer of Ganga (Jahnavidhrit).

880. The husband of Parvati. (Umadhavah.) 137.

881. The Great Boar (Varovarahah): he who regenerated the earth in the shape of the boar called Yajnavaraha.

882. The Protector of the Universe through many divine forms (Varadah): in his incarnations.

883. Sought after (Varenyah).

884. Of great sound (Sumahasvanah): Hayagriva who recited the Vedas.

885. Of great favour (Mahaprasadah.)

886. Worshipped by Death (Damanah).

887. Slayer of his foes (Satruha) : desires &c.

888. White and red (Svetapingalah) : complexioned. The Ardhanari Natesvara is white on his right side, and red on his left. Those that desire to make.' 'Sveta Pingala' synonymous with 'Krishna Pingala,' are great who can make men black into white. 138.

889. Golden colored (Pitavarna) : says the S'ruti : "The person who is seen in the body of the Sun, with hair and down of golden colour—golden all over down to the tips of the nails." (Chcha. Up. 1-6-6).

890. The Supreme Atman (Paramatma). He who transcends the five forms of Atman—made up of food, Prana, mind and cognition, and bliss as the sixth, absolute Bliss.

891. Pure minded (Prayatatma.)

892. Presiding over Pradhana (Pradhanadhrit): the ignorance, producing the three Gunas that form the cause of the Universe.

893. Having faces on all sides (Sarvaparsvamukhah) : in the four quarters and above ; thus five faced.

894. Three-eyed (Tryakshah) : represented by the Moon, Sun and Fire.

895. Favourable according to the virtue of his devotees (Dharmasadharanovarah). 139.

896. The soul of the two paths (Characharatma) : "There are two heavenly Paths, the fixed and the changing" says the S'ruti, indicating the paths from which there is return and not. He is the Paths attained through merit and grace.

897. Too subtle for the above two paths (Sukshmatma.)

898. Devoid of death (desires leading to it) the lord of Dharma (Amrito govrishesvarah,) : *i.e.*, He who confers the fruits of Dharma practised unpurposively.

899. The Teacher of the Sadhyas, (Sadhyarshih) : the gods of gods.

900. Vasu, a son of Aditi (Vasurad ityah).

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901. Endowed with rays, the Sun, the immortal (Vivasvan Savitamritah): the rays encompass the Universe. The Soma juice poured during the sacrifice is named *Amsu*, as appears from the S'ruti: "O god your soma is amsu." "We drank the Soma, became immortal," it is a means of immortality. Hence Soma is endowed, with rays and with immortality. 140.

902. Vyasah: the author of the Puranas and Itihasas.

903. His works, brief and enlarged (Sargassusam kshepovistarah): *Eg.* Sutras and commentaries. During Homa or recitation these names composed of many words should be thus used: "Om Sargaya Susamkshepaya Vistaraya Svaha;" or "Om Namah Sargaya Susamkshepaya Vistarya Svaha," as in the case "Bhuragnaye Cha Prithivyai Cha Mahate Cha Svaha."

904. The collective aspect of the Jivas (Paryayo Narah); *i.e.*, Vaisvanara.

905. The seasons (Rituh.)

906. The year (Samvatsarah.)

907. The month (Masah.)

908. The fortnights (Pakshah.)

909. The close of the above (Samkhyasamapanah): the solstices and the dark and bright fortnights. 141.

910. Kala.

911. Kashta.

912. Lava.

913. Matra.

914. Muhurta, day and night (Muhurtahahkshapah.)

915. Moments (Kshanah.)

916. The universal field (Visvakshetram): in which the tree of the universe grows—absolute Consciousness.

917. The germ of beings (Prajabijam): the unmanifested, the consciousness enveloped by Maya.

918. Mahat (Lingam.)

919. The primal manifestation: (Adyah nirgamah) the first superimposition as 'I.' 142.

920. The effects (Sat)

921. The cause (Asat.)

922. Perceptible (Vyaktam): through the organs.

923. Imperceptible (Avyaktam): Ignorance, only experienced and not cognised.

924. The father (Pita.)

925. Mother (Mata.)

926. Grandfather (Pitamahah.)

927. The door to Heaven (Svargdvaram): Meditation.

928. The door to birth (Prajadvaram): desire.

929. The door to liberation (Mokshadvaram): dispassion.

930. Dharma (Trivishtapam): that brings about Svarga.

931. Liberation (Nirvanam)

932. The delighter (Hladanah): "He, verily causes delight" says the S'ruti.

933. The world of Brahma (Brahmalokah): called Satyaloka.

934. He who transcends the above (Paragatih): the supreme goal.

935. The Creator of the gods and the demons (Devasura-vinirmata).

936. The supreme goal of the gods and the demons (Devasuraparayanah). 144.

937. The Preceptor of the gods and demons (Devasuraguruh): Brihaspati and Sukra.

938. Desirous of conquest (Devah).

939. Adored by gods and demons (Devasuranamaskritah).

940. The best of the gods and demons (Devasura-mahamatrah).

941. Sought by the hosts of gods and demons (Devasura-ganasrayah). 145.

942. The king of the host of gods and demons (Devasura-ganadhyakshah): Indra and Virochana.

943. The leader of the hosts of gods and demons (Devasuraganagranih): Kartikeya and the Kesidaitya.

944. He who shines transcending the senses (Devatidevah).

945. The divine sage (Devarshih): Narada.

946. The granter of boons to gods and demons (Devasuravarapradah): in the shape of Brahma and Rudra. 146.

947. The inner Ruler of gods and demons (Devasuresvarah).

948. The womb of the Universe (Visvah).

949. The great lord of gods and demons (Devasuramaheśvarah: of Isvara, their inner ruler.

950. Comprising all the gods (Sarvadevamayah): according to the S'ruti, "Agni is his head, the sun and the moon are his eyes," (Mun. Up. 3-4).

951. The only one to be meditated upon (Achintyah).

952. The inner soul of the gods (Devatatma).

953. Self existent (Atmasambhavah). 147.

954. The trees (Udbhit): as the sacrifice.

955. Vamana (Trivikramah): that traversed the three worlds.

956. Proficient in the arts: (Vardyah).

957. Unspotted (Virajah).

958. Devoid of passional elements (Nirajah).

959. Deathless (Amarah).

960. Praiseworthy (Idhyah).

961. Kalahastisvara (Hastisvarah): the Vayu Linga.

962. Vyaghresvara (Vyaghrah): another Linga.

963. Valiant among gods (Devasimhah).

964. Best of men (Nararshabhah). 148.

965. Very wise (Vibudhah).

966. He who first receives the sacrificial offerings (Agravarah).

967. Incognisable (Sukshmah).

968. All the gods (Sarvadevah): completely pervading every god.

969. Centred in meditation (Tapomayah).

970. Extremely ready (Suyuktah).

971. Auspiciousness (Sobhanah).

972. Armed with Vajra (Vajri).

973. The birth place of the weapons: as Prasa (Prasanam-prabhavah).

974. Unattainable by unsteady minds (Avyayah).

975. Kartikeya (Guhah).

976. The supreme limit of Bliss (Ka-antah).

977. From whom proceeds all created things (Nijassargah).

978. Protector from the pangs of Death (that resembles a thunderbolt) (Pavitram).

979. The Purifier of all (Sarvapavanah): even Brahma.

980. The bull (Sringi).

981. Residing on the mountain peaks (Sringapriyah).

982. Saturn (Babhruh).

983. Kubera (Rajarajah).

984. Faultless (Niramayah). 150.

985. Producer of affection (Abhiramah).

986. The collectivity of gods (Suraganah).

987. Extreme quiescene (Viramah).

988. The end of all (Sarvasadhanah): such means as rituals, order of life, &c.

989. Having an eye in his forehead (Lalatakshah).

990. He who plays with numberless worlds (as with balls (Visvadevah).

991. The deer (Harinah).

992. The Brahmic radiance (Brahmavarchasah): produced of study and meditation. 151.

993. The Lord of mountains (Sthavaranampatih) the Himalayas.

994. The Controller of the senses through austere observances (Niyamendriyavardhanah): controlled in Samadhi, with controlled mind.

995. The aspirant after Truth (Siddarthah): who has forgotten, through Ignorance, the supreme goal, Moksha, as one seeks for the ornament which he wears round his neck.

996. Moksha (Siddhabhutarthah): that once was his own, but was forgotten and recovered.

997. Unthinkable (Achintyah): the Pratyagatman; as says the S'ruti, "Know that alone to be Brahman, and not this that you meditate upon." (Kena. Up. 7.)

998. The object of all observances (Satyavratah): (*i. e.*, Brahman.)

999. Pure-souled (S'uchih.) 152.

1000. The granter of the fruits of the observances (Vratadhipah.)

1001. The supreme. (Param): other than the inferior forms of Brahman—Visva, Taijasa and Prajna.—S'iva, the fourth named Turiya. "They consider the fourth as S'iva, the nondual." Says the S'ruti. (Man. Up. 7.)

1002. Brahman: unlimited by Time, Space and Matter; and as Visva &c., are unreal, from the S'ruti. "There is no diversity at all here," (Kath. Up. 4—11) and free from any difference in itself. So it is of homogeneous essence. It is Itself.

1003. The last step of the devotees (Bhaktanam paramagitih): who absorb Visva &c., into the one that follows through the argument of the block of salt dissolved in water—Kaivalya the supreme Peace.

1004. Freed (Vimuktah): from all limitations of the body.

1005. Who has cast away the Linga S'arira (Muktatejah): which brought about liberation.

1006. Possessed of the wealth of Yoga (S'riman.) This explains the previous name, because the Yoga having conquered death, like Bhishma (who can choose his own time) remains here or goes to the world of (Brahma) through the Nadi proceeding from the head; or having cast off the Linga S'arira here, attains the pure Kaivalya State.

1007. The nourisher of the Vedas (S'rivardhanah.) The above wealth (S'ri) was acquired because he nourishes *Sri*—Rik, Yajus and Saman,—according to the S'ruti, " She is the immortal S'ri of good men." Comprising the sections on rituals and knowledge, through a proper observance of the acts, enjoined therein.

1008. The Universe (Jagat): all perishable objects from the undifferentiated down to the pot. Pradhana too can be called *jagat* (Universe) as it literally means that which eternally changes its forms, for the system of Kapila calls it as 'changing, producing the gunas.'

Thus He who was named in the beginning *firm* (unchanging) is now called the Universe (changing) *i. e.*, the Universe is imposed by misconception on the unchanging Consciousness—Brahman. The nonduality of Brahman is hereby taught, that is indicated by the following passages:—All this is verily the Self; (Chcha. Up. 3-14-7) Brahman is verily this; Thou art That (6-16-3); I am Brahman. (Br. Up. 14-10.) This Self is Brahman (Man. Up. 2.) 153.

Thus end the 1008 names.

He whom even Brahma, the gods, and the sages know not, in his real nature, has been praised with devotion by me. 154.

Who can adequately praise the Lord of the Universe who deserves praise, worship and adoration. The great Lord of sacrifice, the best of intelligent persons, has been with great devotion, praised by me, having obtained his permission. He who with concentrated mind, pure heart and devotion, praises the god S'iva through these auspicious names realises the Self.
155, 156, 157.

This is the Supreme Brahman and he attains the same. The sages and the gods praise through these names the superme One. 158.

Supreme Brahman: the knowledge capable of attaining the same.

Thus praised by persons of concentrated mind, Mahadeva, is favourable to them, as he is merciful to his devotees, self-centred and powerful. 159.

Self centred: Conferring Moksha that is characterised by the above state.

So also, among men, they who are believers and are endowed throughout many lives with earnestness, meditate with devotion upon the Supreme God S'iva than whom there is no other. Through act, speech and thought, they of immeasurable splendor, take a delight in meditating upon him, hearing his praises, reciting them to others, and explaining the same to them, when awake or asleep, walking or sitting, reclining or sitting up. 160—163.

The Jiva, after million's of births in various wombs of Samsara, is purified of his sins and acquires devotion towards S'iva. 164.

A person qualified in all ways, acquires through his good fortune, devotion unwavering, towards S'iva, the cause of all. 165.

Unwavering: With the consciousness that he is one with S'iva; as says the S'ruti "Now he who meditates upon another deity, as 'I am one, He is different,' he knows not. He is as a beast to the Gods." (Br. Up. 1-5-10.) Thus meditation in a differentiating spirit is condemned.

This sort of steady, unobstructed and unswerving devotion towards S'iva is never attained by gods or men. 166.

Through His Grace, men acquire devotion by which they, with souls centred in Him, attain supreme Perfection. 167.

They who in all ways take refuge in Maheswara, are surely raised from the ocean of Samsara by the compassionate Lord. 168.

Except the lord who delivers from Samsara, the other gods destroy the merit of men's austerities since they are unable to do any other thing. Thus even the very gods are unable to bring about deliverance from Samsara for men; except the Great Lord, no other Power can confer the potency of meditation. 169.

Thus Tandi, resembling Indra, and of excellent mind, praised, O Krishna, the elephant-skin-garbed, Lord of the cause and the effect. 170.

Brahma committed to memory this praise of the Lord and recites it in the presence of S'ankara. So the Brahma should necessarily know it. 171.

This is meritorious, holy, destroys all sins, and confers yoga, liberation, Svarga and happiness. 172.

They who recite this praise of Sankara with single minded devotion, attain the goal of existence reached by the knowers of the Sankhya yoga. 173.

The devotee who recites this praise in the presence of Sankara, steadily for a year, gets whatever he desires. 174.

This is supremely secret and is preserved in the heart of Brahma. He imparted it to Indra, who taught it to Death. 175.

Death instructed the Rudras in it, from whom Tandi got it. Tandi, after performing great austerities, acquired it in the audience of Brahma. 176.

Tandi, taught it to Sukra and Gautama. Oh Krishna, Sukra of the family of Bhrigu, imparted the same to the Manuvaivasvata. 177.

Gautama taught it to the Sadhya Narayana, the intelligent, when the latter was in Samadhi. And the Sadhya Narayana imparted the same to Yama. 178.

Yama Vaivasvata taught it to Nachiketas. Nachiketas taught it to Markandeya, O Krishna. 179.

O Janardana, I obtained it, with great observance. O Slayer of foes, I shall impart to you this secret praise. 180.

This confers Heaven, Health, long life, prosperity, and is equal to the Vedas. The Danavas, Yakshas and Rakshasas obstruct him not. 181.

Nor the Pisachas, Yatudhanas, Guhyakas or Bhujagas. He who recites this for one year with unbroken steadiness, pure, chaste and with senses under control, acquires the merit of a horse sacrifice. 182.

Thus ends the Siva Sahasranama Stotra in the 17th Chapter of the Anusasanika Parva of the Mahabharata.

OM.

॥ शिवसहस्रनामस्तोत्रम् ॥

वासुदेव उवाच—

ततः सप्रयतो भूत्वा मम तात युधिष्ठिर ।
प्राञ्जलिः प्राह विप्रर्षिर्नामसंग्रहमादितः ॥ १ ॥

उपमन्युरुवाच—

ब्रह्मप्रोक्तैः ऋषिप्रोक्तैर्वेदवेदाङ्गसम्भवैः ।
सर्वलोकेषु विख्यातं स्तुत्यं स्तोष्यामि नामभिः ॥ २ ।
महद्भिर्विहितैः सत्यैः सिद्धैः सर्वार्थसाधकैः ।
ऋषीणां तंडिना भक्त्या कृतैर्वेदकृतात्मना ॥ ३ ॥
यथोक्तैः साधुभिः ख्यातैर्मुनिभिस्तत्वदर्शिभिः ।
प्रवरंप्रथमं स्वर्ग्यं सर्वभूतहितं शुभं ॥ ४ ॥
श्रुतैःसर्वत्र जगति ब्रह्मलोकावतारितैः ।
सत्यैस्तत्परमं ब्रह्म ब्रह्मप्रोक्तं सनातनम् ॥ ५ ॥
वक्ष्ये यदुकुलश्रेष्ठ शृणुष्वावहितो मम ।
वरयैनं भवं देवं भक्तस्त्वं परमेश्वरम् ॥ ६ ॥
तेन ते श्रावयिष्यामि यत्तद्ब्रह्मसनातनं ।
नशक्यंविस्तरात्कृत्स्नं वक्तुंशर्वस्यकेनचित् ॥ ७ ॥
युक्तेनापि विभूतीनामपि वर्षशतैरपि ।
यस्यादिर्मध्यमंतं च सुरैरपि न गम्यते ॥ ८ ॥
कस्तस्य शक्नुयाद्वक्तुं गुणान्कात्स्न्येंन माधव ।
किन्तु देवस्य महतः संक्षिप्तार्थपदाक्षरम् ॥ ९ ॥
शक्तितश्चरितं वक्ष्ये प्रसादात्तस्य धीमतः ।
अप्राप्य तु ततोऽनुज्ञां न शक्यः स्तोतुमीश्वरः ॥ १० ॥
यदा तेनाभ्यनुज्ञातः स्तुतो वै स तदा मया ।
अनादिनिधनस्याहं जगद्योनेर्महात्मनः ॥ ११ ॥

नाम्नां कंचित्समुद्देशं वक्ष्याम्यव्यक्तयोनिनः ।
वरदस्य वरेण्यस्य विश्वरूपस्य धीमतः ॥ १२ ॥
शृणु नाम्नां चयं कृष्ण यदुक्तं पद्मयोनिना ।
दशनामसहस्राणि यान्याह प्रपितामहः ॥ १३ ॥
तानि निर्मथ्य मनसा दध्नो घृतमिवोद्धृतम् ।
गिरेः सारं यथा हेम पुष्पसारं यथा मधु ॥ १४ ॥
घृतात्सारं यथा मण्डस्तथैतत्सारमुद्धृतं ।
सर्वपापापहमिदं चतुर्वेदसमन्वितम् ॥ १५ ॥
प्रयत्नेनाधिगन्तव्यं धार्यं च प्रयतात्मना ।
माङ्गल्यं पौष्टिकं चैव रक्षोघ्नं पावनं महत् ॥ १६ ॥
इदं भक्ताय दातव्यं श्रद्दधानास्तिकाय च ।
नाश्रद्दधानरूपाय नास्तिकायाजितात्मने ॥ १७ ॥
यश्चाभ्यसूयते देवं कारणात्मानमीश्वरं ।
सकृष्णनरकं याति सहपूर्वैः सहात्मजैः ॥ १८ ॥
इदं ध्यानमिदं योगमिदं ध्येयमनुत्तमम् ।
इदं जप्यमिदं ज्ञानं रहस्यमिदमुत्तमम् ॥ १९ ॥
यज्ज्ञात्वा अन्तकालेपि गच्छेत परमाङ्गतिं ।
पवित्रं मङ्गलं मेध्यं कल्याणमिदमुत्तमम् ॥ २० ॥
इदं ब्रह्मा पुरा कृत्वा सर्वलोकपितामहः ।
सर्वस्तवानां राजत्वे दिव्यानांसमकल्पयत् ॥ २१ ॥
तदाप्रभृतिचैवायमीश्वरस्य महात्मनः ।
स्तवराज इति ख्यातो जगत्यमरपूजितः ॥ २२ ॥
ब्रह्मलोकादयं स्वर्गे स्तवराजोऽवतारितः ।
यतस्तंडिः पुरा प्राप तेन तंडिकृतोऽभवत् ॥ २३ ॥
स्वर्गाच्चैवात्र भूर्लोकं तंडिना ह्यवतारितः ।
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ॥ २४ ॥

निगदिष्ये महाबाहो स्तवानामुत्तमस्तवम् ।
ब्रह्मणामपि यद्ब्रह्म पराणामपि यत्परं ॥ २५ ॥
तेजसामपि यत्तेजस्तपसामपि यत्तपः ।
शान्तानामपि यः शान्तो द्युतीनामपि या द्युतिः ॥ २६ ॥
दान्तानामपियोदान्तो धीमतामपियाच्चधीः ।
देवानामपि योदेव ऋषीणामपियस्त्वृषिः ॥ २७ ॥
यज्ञानामपि यो यज्ञः शिवानामपि यश्शिवः ।
रुद्राणामपियोरुद्रः प्रभा प्रभवतामपि ॥ २८ ॥
योगिनामपियोयोगी कारणानांच कारणम् ।
यतो लोकाः सम्भवन्ति न भवन्ति यतः पुनः ॥ २९ ॥
सर्वभूतात्मभूतस्य हरस्यामिततेजसः ।
अष्टोत्तरसहस्रं तु नाम्नां शर्वस्य मे शृणु ॥ ३० ॥
यच्छ्रुत्वामनुजव्याघ्र सर्वान् कामानवाप्स्यसि ।

ॐ ॥ स्थिरः स्थाणुः प्रभुर्भीमः प्रवरो वरदोवरः ।
सर्वात्मा सर्वविख्यातः सर्वः सर्वकरो भवः ॥ ३१ ॥
जटीचर्मी शिखण्डीच सर्वाङ्गः सर्वभावनः ।
हरश्च हरिणाक्षश्च सर्वभूतहरः प्रभुः ॥ ३२ ॥
प्रवृत्तिश्च निवृत्तिश्च नियतो शाश्वतो ध्रुवः ।
श्मशानवासी भगवान् खचरोगोचरोऽर्दनः ॥ ३३ ॥
अभिवाद्यो महाकर्मा तपस्वी भूतभावनः ।
उन्मत्तवेषप्रच्छन्नः सर्वलोकप्रजापतिः ॥ ३४ ॥
महारूपो महाकायो वृषरूपो महायशाः ।
महात्मा सर्वभूतात्मा विश्वरूपो महाहनुः ॥ ३५ ॥
लोकपालोऽन्तर्हितात्मा प्रसादोजयगर्वभिः ।
पवित्रं च महांश्चैव नियमो नियमाश्रितः ॥ ३६ ॥

सर्वकर्मा स्वयंभूतः आदिरादिकरो निधिः ।
सहस्राक्षो विशालाक्षः सोमो नक्षत्रसाधकः ॥ ३७ ॥
चन्द्रःसूर्यः शनिःकेतुर्ग्रहो ग्रहपतिर्वरः ।
अत्रिरत्र्या नमस्कर्ता मृगबाणार्पणोऽनघः ॥ ३८ ॥
महातपा घोरतपा अदीनो दीनसाधकः ।
संवत्सरकरो मन्त्रः प्रमाणं परमं तपः ॥ ३९ ॥
योगी योज्यो महाबीजो महारेता महाबलः ।
सुवर्णरेताः सर्वज्ञः सुबीजा बीजवाहनः ॥ ४० ॥
दशबाहुस्त्वनिमिषो नीलकण्ठ उमापतिः ।
विश्वरूपः स्वयंश्रेष्ठो बलवीरोऽबलोगणः ॥ ४१ ॥
गणकर्ता गणपतिर्दिग्वासाः कामएवच ।
मन्त्रवित्परमो मन्त्रः सर्वभावकरो हरः ॥ ४२ ॥
कमण्डलुधरो धन्वी बाणहस्तः कपालवान् ।
अशनीशतघ्नी खड्गी पट्टिशीचायुधी महान् ॥ ४३ ॥
स्रुवहस्तः सुरूपश्च तेजस्तेजकरो निधिः ।
उष्णीषीच सुवक्त्रश्च उदग्रो विनतस्तथा ॥ ४४ ॥
दीर्घश्च हरिकेशश्च सुतीर्थः कृष्णएवच ।
शृगालरूपः सिद्धार्थो मुण्डः सर्वशुभङ्करः ॥ ४५ ॥
अजश्च बहुरूपश्च गन्धधारी कपर्द्यपि ।
ऊर्द्ध्वरेता ऊर्ध्वलिङ्ग ऊर्ध्वशायी नभस्थलः ॥ ४६ ॥
त्रिजटीचीरवासाश्च रुद्रःसेनापतिर्विभुः ।
अहश्चरोनक्तंचरस्तिग्ममन्युः सुवर्चसः ॥ ४७ ॥
गजहादैत्यहाकालो लोकधाता गुणाकरः ।
सिंहशार्दूलरूपश्च आर्द्रचर्माम्बरावृतः ॥ ४८ ॥
कालयोगी महानादः सर्वकामश्चतुष्पथः ।
निशाचरः प्रेतचारी भूतचारी महेश्वरः ॥ ४९ ॥

बहुभूतो बहुधरः स्वर्भानुरमितोगतिः ।
नृत्यप्रियो नित्यनर्तो नर्तकः सर्वलालसः ॥ ५० ॥
घोरो महातपाः पाशो नित्यगिरिरुहो नभः ।
सहस्रहस्तो विजयो व्यवसायोद्यतंद्रितः ॥ ५१ ॥
अधर्षणो धर्षणात्मा यज्ञहा कामनाशकः ।
दक्षयागापहारीच सुसहो मध्यमस्तथा ॥ ५२ ॥
तेजोपहारो बलहा मुदितोऽर्थोऽजितोवरः ।
गम्भीरघोषो गम्भीरो गम्भीर बलवाहनः ॥ ५३ ॥
न्यग्रोधरूपोन्यग्रोधो वृक्षकर्णस्थितिर्विभुः ।
सुतीक्ष्णदशनश्चैव महाकायो महाननः ॥ ५४ ॥
विष्वक्सेनो हरिर्यज्ञः संयुगापीडवाहनः ।
तीक्ष्णतापश्च हर्यश्वः सहायः कर्मकालवित् ॥ ५५ ॥
विष्णुप्रसादितो यज्ञः समुद्रो बडबामुखः ।
हुताशनसहायश्च प्रशान्तात्मा हुताशनः ॥ ५६ ॥
उग्रतेजा महातेजा जन्यो विजयकालवित् ।
ज्योतिषामयनं सिद्धिस्सर्वविग्रह एवच ॥ ५७ ॥
शिखीमुण्डी जटीज्वाली मूर्तिजो मूर्धगो बली ।
वेणवीपणवीताळी खलीकालकटङ्कटः ॥ ५८ ॥
नक्षत्रविग्रहमतिः गुणबुद्धिर्लयोगमः ।
प्रजापतिर्विश्वबाहुर्विभागस्सर्वतोमुखः ॥ ५९ ॥
विमोचनस्सुसरणो हिरण्यकवचोद्भवः ।
मेढ्रजोबलचारीच महीचारी सुतस्तथा ॥ ६० ॥
सर्वतूर्यनिनादी च सर्वतोद्यपरिग्रहः ।
व्यालरूपो गुहावासी गुहो माली तरङ्गवित् ॥ ६१ ।
त्रिदशः कालजनकः सर्वबन्धविमोचकः ।
बन्धनस्त्वसुरेन्द्राणां युधि शत्रुविनाशनः ॥ ६२ ॥

सांख्यप्रसादो दुर्वासास्सर्वसाधुनिषेवितः ।
प्रस्कन्दनो विभागज्ञो ह्यतुल्यो यज्ञभागवित् ॥ ६३ ॥
सर्ववासस्सर्वचारी दुर्वासा वासवोऽमरः ।
हेमो हेमकरो यज्ञस्सर्वधारी धरोत्तमः ॥ ६४ ॥
लोहिताक्षो महाक्षश्च विजयाक्षो विशारदः ।
संग्रहो निग्रहःकर्ता सर्पचीरनिवासनः ॥ ६५ ॥
मुख्योऽमुख्यश्च देहश्च काहळिस्सर्वकामदः ।
सर्वकालप्रसादश्च सुबलो बलरूपधृत् ॥ ६६ ॥
सर्वकामवसुश्चैव सर्वदस्सर्वतोमुखः ।
आकाशनिर्विरूपश्च निवाती ह्यवशःखगः ॥ ६७ ॥
रौद्ररूपोंशुरादीत्यो बहुरश्मिस्सुवर्चसी ।
वसुवेगो महावेगो मनोवेगो निशाचरः ॥ ६८ ॥
सर्ववासी श्रियावासी उपदेशकरोऽकरः ।
मुनिरात्मा निरालोकस्सम्भग्नश्च सहस्रदः ॥ ६९ ॥
पक्षी च पक्षिरूपश्च अतिदीप्तो विशाम्पतिः ।
उन्मादो मदनः कामो ह्यश्वत्थोऽर्थकरो यशः ॥ ७० ॥
वामदेवश्च वामश्च प्राग्दक्षिणश्च वामनः ।
सिद्धयोगी महर्षिश्च सिद्धार्थस्सिद्धसाधकः ॥ ७१ ॥
भिक्षुश्च भिक्षुरूपश्च विपणो मृदुरव्ययः ।
महासेनो विशाखश्च षष्टिभागो गवांपतिः ॥ ७२ ॥
वज्रहस्तश्च विष्कम्भी चमूस्तम्भन एवच ।
वृत्तावृत्तकरस्तालो मधुर्मधुकलोचनः ॥ ७३ ॥
वाचस्पत्योवाजसनो नित्यमाश्रमपूजितः ।
ब्रह्मचारी लोकचारी सर्वचारी विचारवित् ॥ ७४ ॥
ईशान ईश्वरः कालो निशाचारी पिनाकधान् ।
निमित्तस्थो निमित्तं च नन्दिर्नन्दिकरो हरिः ॥ ७५ ॥

नन्दीश्वरश्च नन्दीच नन्दनो नन्दिवर्धनः ।
भगहारी निहन्ताच कालोब्रह्म पितामहः ॥ ७६ ॥
चतुर्मुखो महालिङ्गश्चारुलिङ्गस्तथैवच ।
लिङ्गाध्यक्षस्सुराध्यक्षो योगाध्यक्षो युगावहः ॥ ७७ ॥
बीजाध्यक्षो बीजकर्ता अध्यात्मानुगतोबलः ।
इतिहासस्सकल्पश्च गौतमोथ निशाकरः ॥ ७८ ॥
दम्भोह्यदम्भोवैदम्भो वश्यो वशकरःकलिः ।
लोककर्ता पशुपतिः महाकर्ताह्यनौषधः ॥ ७९ ॥
अक्षरं परमं ब्रह्म बलवाञ्छक्र एवच ।
नीतिर्ह्यनीतिः शुद्धात्मा शुद्धो मान्यो गतागतः ॥ ८० ॥
बहुप्रसादस्सुस्वप्नो दर्पणोथत्वमित्रजित् ।
वेदकारो मन्त्रकारो विद्वान् समरमर्दनः ॥ ८१ ॥
महामेघनिवासीच महाघोरो वशीकरः ।
अग्निज्वालो महाज्वालो ह्यतिधूम्रो हुतो हविः ॥ ८२ ॥
वृषणश्शङ्करो नित्यं वर्चस्वी धूमकेतनः ।
नीलस्तथाङ्ग लुब्धश्च शोभनो निरवग्रहः ॥ ८३ ॥
स्वस्तिदस्स्वस्ति भावश्च भागी भागकरो लघुः ।
उत्सङ्गश्च महाङ्गश्च महागर्भपरायणः ॥ ८४ ॥
कृष्णवर्णस्सुवर्णश्च इन्द्रियं सर्वदेहिनां ।
महापादो महाहस्तो महाकायो महायशाः ॥ ८५ ॥
महामूर्धा महामात्रो महानेत्रो निशालयः ।
महान्तको महाकर्णो महोष्ठश्च महाहनुः ॥ ८६ ॥
महानासो महाकम्बुर्महाग्रीवः श्मशानभाक् ।
महावक्षा महोरस्को ह्यन्तरात्मा मृगालयः ॥ ८७ ॥
लम्बनो लम्बितोष्ठश्च महामायः पयोनिधिः ।
महादन्तो महादंष्ट्रो महाजिह्वो महामुखः ॥ ८८ ॥

महानखो महारोमा महाकेशो महाजटः ।
प्रसन्नश्च प्रसादश्च प्रत्ययो गिरिसाधनः ॥ ८९ ॥
स्नेहनोऽस्नेहनश्चैव अजितश्च महामुनिः ।
वृक्षाकारो वृक्षकेतुरनलो वायुवाहनः ॥ ९० ॥
गंडली मेरुधामा च देवाधिपतिरेवच ।
अथर्वशीर्षः सामास्य ऋक्सहस्रामितेक्षणः ॥ ९१ ॥
यजुः पादभुजो गुह्यः प्रकाशो जङ्गमस्तथा ।
अमोघार्थः प्रसादश्च अभिगम्यस्सुदर्शनः ॥ ९२ ॥
उपकारः प्रियस्सर्वः कनकः काञ्चनच्छविः ।
नाभिर्नन्दिकरो भावः पुष्करस्थपतिस्थिरः ॥ ९३ ॥
द्वादशास्त्रासनश्चाद्यो यज्ञो यज्ञसमाहितः ।
नक्तंकलिश्च कालश्च मकरः कालपूजितः ॥ ९४ ॥
सगणो गणकारश्च भूतवाहनसारथिः ।
भस्मशयो भस्मगोप्ता भस्मभूतस्तरुर्गुणः ॥ ९५ ॥
लोकपालस्तथालोको महात्मा सर्वपूजितः ।
शुक्लस्त्रिशुक्लस्सम्पन्नः शुचिर्भूतनिषेवितः ॥ ९६ ॥
आश्रमस्थः क्रियावस्थो विश्वकर्ममतिर्वरः ।
विशालशाखस्ताम्रोष्ठो ह्यम्बुजालस्सुनिश्चलः ॥ ९७ ॥
कपिलः कपिशश्शुक्र आयुश्चैव परोपरः ।
गन्धर्वोह्यदितिस्तार्क्ष्यस्सुविज्ञेयः सुशारदः ॥ ९८ ॥
परश्वधायुधो देवो ह्यनुकारी सुबान्धवः ।
तुम्बवीणो महाक्रोध ऊर्द्ध्वरेता जलेशयः ॥ ९९ ॥
उग्रो वंशकरो वंशो वंशनादो ह्यनिन्दितः ।
सर्वाङ्गरूपो मायावी सुहृदो ह्यनिलोऽनलः ॥ १०० ॥
बन्धनो बन्धकर्ता च सुबन्धनविमोचनः ।
सयज्ञारिस्सकामारिर्महादंष्ट्रो महायुधः ॥ १०१ ॥

बहुधा निन्दितः सर्वः शङ्करश्शङ्करोधनः ।
अमरेशो महादेवो विश्वदेवः सुरारिहा ॥ १०२ ॥
अहिर्बुध्न्योऽनिलाभश्च चेकितानो हविस्तथा ।
अजैकपाच्च कापाली त्रिशंकुरजितश्शिवः ॥ १०३ ॥
धन्वन्तरिर्धूमकेतुः स्कन्दो वैश्रवणस्तथा ।
धाता शक्रश्च विष्णुश्च मित्रस्त्वष्टा ध्रुवोधरः ॥ १०४ ॥
प्रभावः सर्वगो वायुरर्यमा सविता रविः ।
उषङ्गुश्च विधाताच मान्धाता भूतभावनः ॥ १०५ ॥
विभुर्वर्णविभावी च सर्वकाम गुणावहः ।
पद्मनाभो महागर्भश्चन्द्रवक्त्रोऽनिलोऽनलः ॥ १०६ ॥
बलवांश्चोपशान्तश्च पुराणः पुण्यचञ्चुरी ।
कुरुकर्ता कुरुवासी कुरुभूतो गुणौषधः ॥ १०७ ॥
सर्वाशयो गर्भचारी सर्वेषां प्राणिनां पतिः ।
देवदेवः सुखासक्तः सदसत्सर्वरत्नवित् ॥ १०८ ॥
कैलासगिरिवासी च हिमवद्गिरिसंश्रयः ।
कूलहारी कूलकर्ता बहुविद्यो बहुप्रदः ॥ १०९ ॥
वणिजो वर्धकीवृक्षो वकुलश्चंदनच्छदः ।
सारग्रीवो महाजत्रु रलोलश्च महौषधः ॥ ११० ॥
सिद्धार्थकारी सिद्धार्थः छन्दोव्याकरणोत्तरः ।
सिंहनादः सिंहदंष्ट्रः सिंहगस्सिंहवाहनः ॥ १११ ॥
प्रभावात्मा जगत्कालः कालो लोकहितस्तरुः ।
सारङ्गो नवचक्राङ्गः केतुमाली सभावनः ॥ ११२ ॥
भूतालयो भूतपति रहोरात्र मनिन्दितः ।
वाहिता सर्वभूतानां निलयश्च विभुर्भवः ॥ ११३ ॥
अमोघःसंयुतो ह्यग्नो भोजनः प्राणधारणः ।
धृतिमान् मतिमान्दक्षः सत्कृतश्च युगाधिपः ॥ ११४ ॥

गोपालि र्गोपतिर्ग्रामो गोचर्मवसनोहरिः ।
हिरण्यबाहुश्च तथा गुहापालः प्रवेशिनाम् ॥ ११५ ॥
प्रकृष्टारिर्महाहर्षो जितकामो जितेन्द्रियः ।
गान्धारश्च सुवासश्च तपःसक्तो रतिर्नरः ॥ ११६ ॥
महागीतो महानृत्यो ह्यप्सरोगणसेवितः ।
महाकेतुर्महाधातुर्नैकसानुचरश्चलः ॥ ११७ ॥
आवेदनीय आदेशः सर्वगन्धसुखावहः ।
तोरणस्तारणो वातः परिधीपतिखेचरः ॥ ११८ ॥
संयोगो वर्धनो वृद्धो ह्यतिवृद्धो गुणाधिकः ।
नित्यआत्मा सहायश्च देवासुरपतिःपतिः ॥ ११९ ॥
युक्तश्च युक्तबाहुश्च देवो दिविसुपर्वणः ।
आषाढश्च सुषाढश्च ध्रुवोथ हरिणो हरः ॥ १२० ॥
वपुरावर्तमानेभ्यो वसुश्रेष्ठो महापथः ।
शिरोहारी विमर्शश्च सर्वलक्षणलक्षितः ॥ १२१ ॥
अक्षश्च रथयोगीच सर्वयोगी महाबलः ।
समान्नायोऽसमान्नायस्तीर्थदेवो महारथः ॥ १२२ ॥
निर्जीवो जीवनो मन्त्रः शुभाक्षो बहुकर्कशः ।
रत्नप्रभूतो रत्नाङ्गो महार्णवनिपानवित् ॥ १२३ ॥
मूलं विशालो ह्यमृतो व्यक्ताव्यक्तस्तपोनिधिः ।
आरोहणोऽधिरोहश्च शीलधारी महायशाः ॥ १२४ ॥
सेनाकल्पो महाकल्पो योगो युगकरो हरिः ॥
युगरूपो महारूपो महानागहनो वधः ॥ १२५ ॥
न्यायनिर्वपणः पादः पण्डितोऽचलोपमः ।
बहुमालो महामालः शशी हरसुलोचनः ॥ १२६ ॥
विस्तारो लवणःकूपः त्रियुगः सफलोदयः ।
त्रिलोचनो विषण्णाङ्गो मणिविद्धो महाभुजः ॥ १२७ ॥

बिन्दुर्विसर्गः सुमुखःशरः सर्वायुधः सहः ।
निवेदनः सुखाजातः सुगन्धारोमहाधनः ॥ १२८ ॥
गन्धपालीच भगवानुत्तानस्सर्वकर्मणां ।
मन्थानो बहुलो वायुः सकलः सर्वलोचनः ॥ १२९ ॥
तलस्तालः करस्थाली ऊर्ध्वसंहननो महान् ।
छत्रं सुछत्रो विख्यातो लोकःसर्वाश्रयः क्रमः ॥ १३० ॥
मुण्डो विरूपो विकृतो दण्डी कुण्डी विकुर्वणः ।
हर्यक्षः ककुभो वज्री शतजिह्वः सहस्रपात् ॥ १३१ ॥
सहस्रमूर्धा देवेन्द्रः सर्वदेवमयो गुरुः ।
सहस्रबाहुः सर्वाङ्गः शरण्यः सर्वलोककृत् ॥ १३२ ॥
पवित्रं त्रिककुन्मन्त्रः कनिष्ठः कृष्णपिङ्गलः ।
ब्रह्मदण्डविनिर्माता शतघ्नीपाशशक्तिमान् ॥ १३३ ॥
पद्मगर्भो महागर्भो ब्रह्मगर्भो जलोद्भवः ।
गभस्तिर्ब्रह्मकृद्ब्रह्मा ब्रह्मवित् ब्राह्मणो गतिः ॥ १३४ ॥
अनन्तरूपोनेकात्मा तिग्मतेजाः स्वयंभुवः ।
ऊर्ध्वगात्मा पशुपतिः वातरंहा मनोजवः ॥ १३५ ॥
चन्दनी पद्मनालाग्रः सुरभ्युत्तरणो नरः ।
कर्णिकार महास्रग्वी नीलमौलिः पिनाकधृत् ॥ १३६ ॥
उमापतिरुमाकान्तो जाह्नवीधृगुमाधवः ।
वरो वराहो वरदो वरेण्यः सुमहास्वनः ॥ १३७ ॥
महाप्रसादो दमनः शत्रुहा श्वेतपिङ्गलः ।
प्रीतात्मा परमात्मा च प्रयतात्मा प्रधानधृत् ॥ १३८ ॥
सर्वपार्श्वमुखस्त्र्यक्षो धर्मसाधारणो वरः ।
चराचरात्मा सूक्ष्मात्मा अमृतो गोवृषेश्वरः ॥ १३९ ॥
साध्यर्षिर्वसुरादित्यो विवस्वान् सवितामृतः ।
व्यासःसर्गः सुसंक्षेपो विस्तरः पर्ययो नरः ॥ १४० ॥

ऋतुः संवत्सरो मासः पक्षः संख्यासमापनः ।
कलाकाष्ठालवामात्रा मुहूर्ताहः क्षपाःक्षणाः ॥ १४१ ॥
विश्वक्षेत्रं प्रजाबीजं लिङ्गमाद्यस्तु निर्गमः ।
सदसद्व्यक्तमव्यक्तं पितामाता पितामहः ॥ १४२ ॥
स्वर्गद्वारं प्रजाद्वारं मोक्षद्वारं त्रिविष्टपं ।
निर्वाणं ह्लादनं चैव ब्रह्मलोकः परागतिः ॥ १४३ ॥
देवासुरविनिर्माता देवासुरपरायणः ।
देवासुरगुरुर्देवो देवासुरनमस्कृतः ॥ १४४ ॥
देवासुरमहामात्रो देवासुरगणाश्रयः ।
देवासुरगणाध्यक्षो देवासुरगणाग्रणीः ॥ १४५ ॥
देवातिदेवो देवर्षिर्देवासुरवरप्रदः ।
देवासुरेश्वरो विश्वो देवासुरमहेश्वरः ॥ १४६ ॥
सर्वदेवमयोऽचिन्त्यो देवतात्मात्मसम्भवः ।
उद्भित्त्रिविक्रमो वैश्वो विरजो नीरजोमरः ॥ १४७ ॥
ईड्यो हस्तीश्वरो व्याघ्रो देवसिंहो नरर्षभः ।
विबुधोग्रवरस्सूक्ष्मः सर्वदेवस्तपोमयः ॥ १४८ ॥
सुयुक्तः शोभनो वज्री प्रासानां प्रभवोऽव्ययः ।
गुहः कान्तो निजः सर्गः पवित्रं सर्वपावनः ॥ १४९ ॥
शृङ्गीशृङ्गप्रियो बभ्रू राजराजो निरामयः ।
अभिरामः सुरगणो विरामः सर्वसाधनः ॥ १५० ॥
ललाटाक्षो विश्वदेवो हरिणो ब्रह्मवर्चसः ।
स्थावराणां पतिश्चैव नियमेन्द्रियवर्धनः ॥ १५१ ॥
सिद्धार्थः सिद्धभूतार्थो ऽचिन्त्यः सत्यव्रतः शुचिः ।
व्रताधिपः परंब्रह्म भक्तानां परमागतिः ॥ १५२ ॥
विमुक्तो मुक्ततेजाश्च श्रीमान् श्रीवर्धनो जगत् ।

यथा प्रधानं भगवानिति भक्त्या स्तुतो मया ।
यन्न ब्रह्मादयो देवा विदुस्तत्त्वेन नर्षयः ॥ १५३ ॥
स्तोतव्यमर्च्यं वंद्यं च कस्तोष्यति जगत्पतिं ।
भक्त्यात्वेवं पुरस्कृत्य मया यज्ञपतिर्विभुः ॥ १५४ ॥
ततोभ्यनुज्ञां सम्प्राप्य स्तुतो मतिमतां वरः ।
शिवमेभिस्तुवन् देव नामभिः पुष्टिवर्धनैः ॥ १५५ ॥
नित्ययुक्तश्शुचिर्भक्तः प्राप्नोत्यात्मानमात्मना ।
एतद्धि परमं ब्रह्म परब्रह्माधिगच्छति ॥ १५६ ॥
ऋषयश्चैव देवाश्च स्तुंवत्येतेन तत्परं ।
स्तूयमानो महादेव स्तुष्यते नियतात्मभिः ॥ १५७ ॥
भक्तानुकंपी भगवानात्मसंस्थाकरो विभुः ।
तथैव च मनुष्येषु ये मनुष्याः प्रधानतः ॥ १५८ ॥
आस्तिका श्रद्दधानाश्च बहुभिर्जन्मभिः स्तवैः ।
भक्त्या ह्यनन्यमीशानं परं देवं सनातनं ॥ १५९ ॥
कर्मणा मनसा वाचा भावेनामिततेजसः ।
शयाना जाग्रमाणाश्च व्रजन्नुपविशंस्तथा ॥ १६० ॥
उन्मिषान्निमिषंश्चैव चिन्तयन्तः पुनःपुनः ।
शृण्वन्तश्श्रावयन्तश्च कथयन्तश्च ते भवं ॥ १६१ ॥
स्तुवन्तस्स्तूयमानाश्च तुष्यन्ति च रमन्ति च ।
जन्मकोटिसहस्रेषु नानासंसारयोनिषु ॥ १६२ ॥
जन्तोर्विगतपापस्य भवे भक्तिः प्रजायते ।
उत्पन्ना च भवे भक्तिरनन्या सर्वभावतः ॥ १६३ ॥
भाविनः कारणं चास्य सर्वयुक्तस्य सर्वदा ।
एतद्देवेषु दुष्प्रापं मनुष्येषु न लभ्यते ॥ १६४ ॥

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॥ क्रय्यसंस्कृतपुस्तकानि ॥

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